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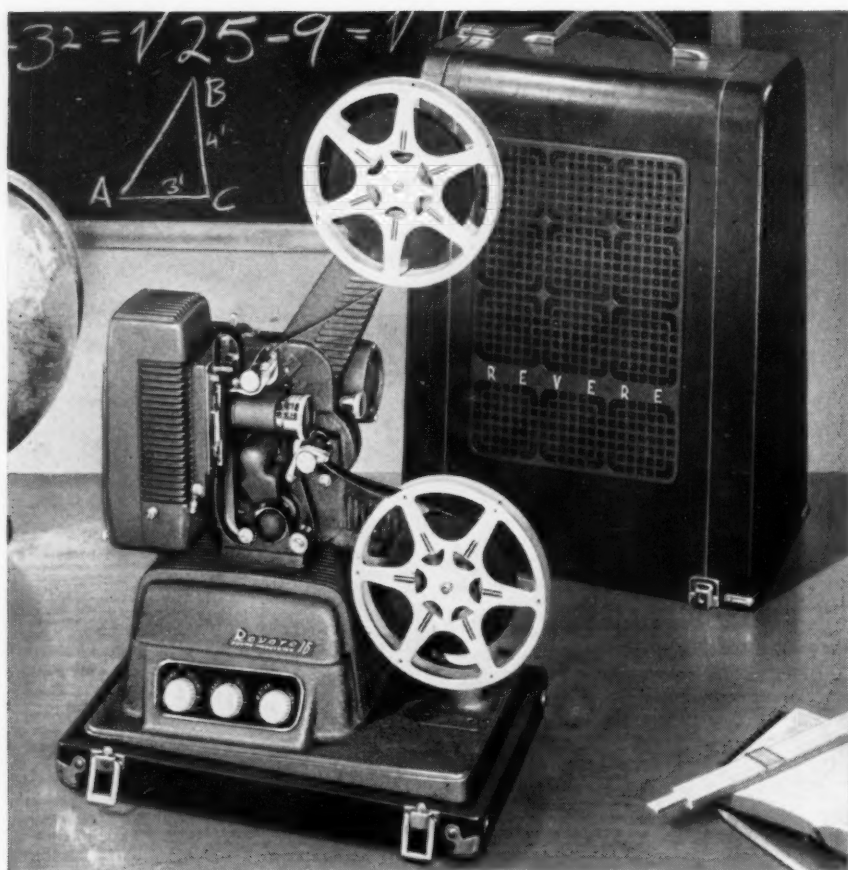
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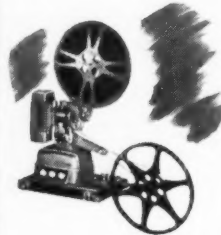
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By Earl Riney

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* * *

A gracious word is an easy obligation and pays big dividends.

* * *

We must forget and forgive; and we can't forget unless we forgive.

* * *

You cannot dream yourself into a character. You must hammer and forge one yourself.

* * *

Some are always searching for something that will bolster up what they already believe.

* * *

The surest way to make an enemy of a man is to make him feel small and insignificant.

* * *

All of us are social salesmen: selling our hopes, our ambitions, our ideas and our ideals.

* * *

Those who live on the mountain have a longer day than those who live in the valley.

* * *

The less able we are to deal with other people, the more we see to criticize in them.

* * *

The most utterly lost of all days is the one in which you have not laughed.

* * *

The divorce rate among those with children is only a third what it is among the childless.

* * *

The pregnant germ of all success is the sincere desire for self-improvement.

* * *

Confucius had the solution when he said, To be wronged or robbed is nothing unless you continue to remember it.

* * *

When you have your enemies, you are giving them power over you: power over your sleep, your appetite, your blood pressure, your health and your happiness.

* * *

When a person is upset and in need of sympathetic response—just then he is apt to be more disagreeable and to turn sympathy away.

* * *

It is a pathetic and unnecessary fact that few people learn anything after they are twenty-five years old, and many of them learn nothing after they are fifteen or twenty. This is not at all because they cannot learn, but because they never learned how to learn anything new.

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THE EDITOR'S DRAWER

"If You Don't Watch Out"

(With apologies to James Whitcomb Riley)

Once there was a politician who was out to get some votes; His record was not hefty so he tried to scare the folks.

Told them fairy stories of a new and teeming world;

Told them of an iron curtain over which a red flag furled.

Talked of a resurrected Hitler, and a kind and friendly Spain,

Of a war of nerves a speeding like a frenzied Diesel train;

Talked of peeking, whiskered Roosians, clanking sabers all about.

Said: "The Communists will get you

If-you-don't-watch-out."

O, these Roosian boys are awful; only bombs can make them stop

And we'd better start to throw them before they make the ocean hop.

Swore they jinked the wheat field when the rust got on the stalk;

Said they conjured up bad weather when the wind and tempest walk.

He could prove they poisoned coffee in the friendly, family cup;

Seen 'em lame the farmers' horses so he couldn't get them up.

Knew they've hypnotized the preacher; gave a red slant to his shout,

Said: "The Communists will get you

If-you-don't-watch-out."

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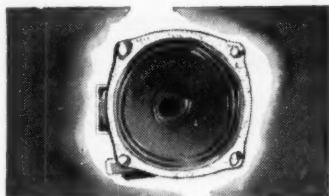
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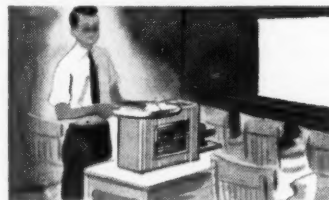
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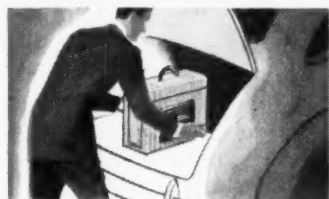
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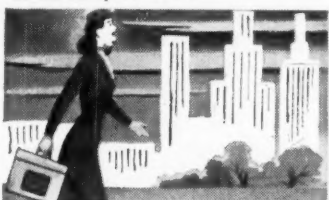
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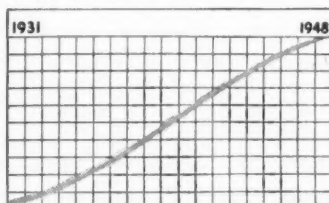
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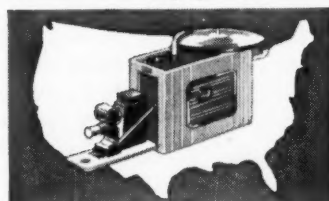
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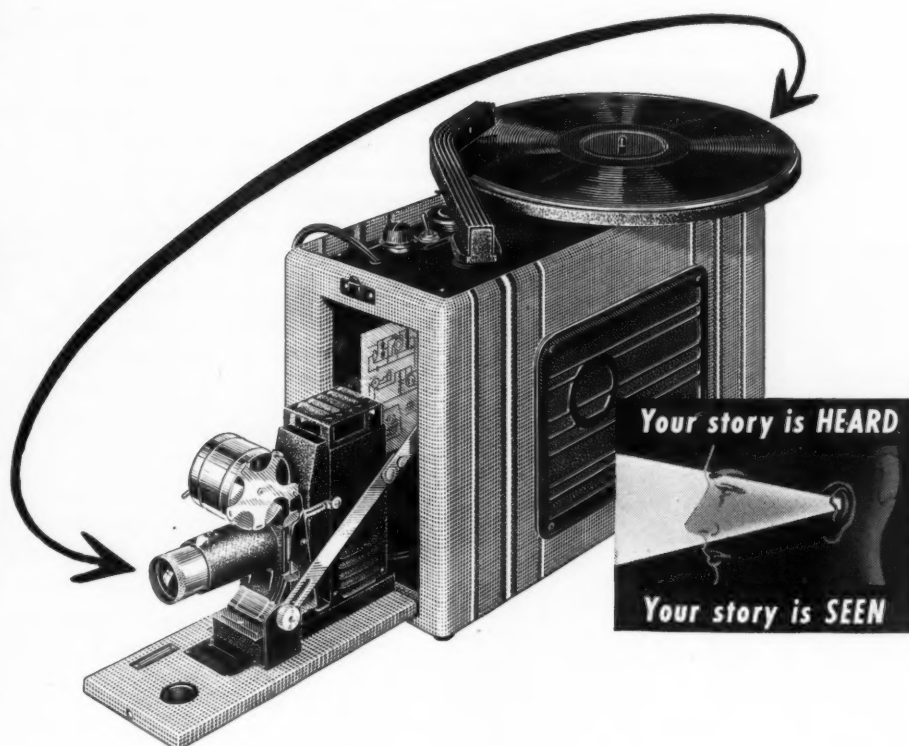
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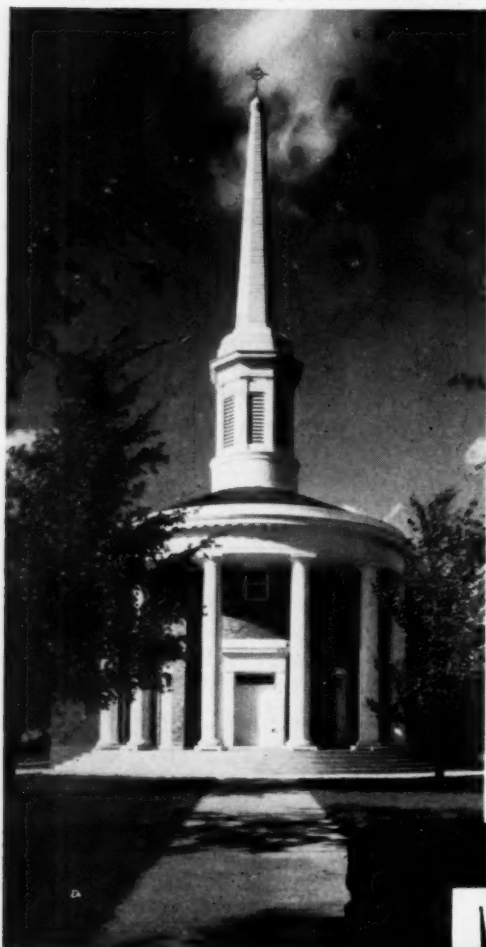
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Ministerial Oddities

Collected by Thomas H. Warner

Origins

Angell James, the famous pastor of Carrs-lane Church, Birmingham, was born in 1785. His education was meager. In school he was remembered more for his pugilistic than for his academic achievements. A business apprenticeship followed. As he taught in the Sunday school he gradually realized that he was called to the ministry.

* * *

A generation before Dr. Joseph Parker was born, George Charlton, a tailor, lived in Newcastle-on-Tyne. He was an active temperance worker and a lay preacher. One night an intoxicated man, accompanied by his wife, entered a train in which he was traveling and began to make a disturbance. Charlton suggested that he should sing a song. The man consented and trouble was avoided.

Seven years later Charlton, while on a preaching engagement, stayed at the home of one of the deacons. His hostess said: "I don't think you remember me, Mr. Charlton. Do you remember singing to a drunk man in the railway train, some seven years ago?" "I remember it well," he replied. "Well," she said, "that was my husband. Next day he said to me: 'Lass, I'll never touch liquor again,' and he never has. And then he joined the chapel, and now he is a deacon." That man was the father of the celebrated divine, Dr. Joseph Parker.

* * *

Cold weather stopped oil drilling in Indiana County, Pennsylvania, one winter in the 1890's. A young prospector, with a deep bass voice, found time to attend evangelistic services in a little country church near Armagh. Soon he was playing the organ and leading the choir. At the meetings he received a call to the ministry, and thereafter oil became only a means for an education to further his ambition.

In 1945, leaders of the Methodist church, the governor of Ohio, the chief justice of the Ohio Supreme Court, and educators gathered to honor the former oil driller. He is Dr. H. Lester Smith, who that year completed twenty-five years as a bishop of the Methodist Church.

* * *

The pastor of a Baptist church at Blaenavon, Rev. Arthur Penhelog, is also a miner. He started in the pit at the age of fourteen to help his widowed mother and her family of

(Turn to page 14)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXIV
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Golden Rule in Power Politics

A FRIEND of ours says that one of the men in his Bible class nearly broke up the session when he insisted that Christian America should try to apply the golden rule in its relations with Russia. The gentleman's idea was that if we wanted Russia to start a war on the United States we should immediately start one against Russia. If, on the other hand, we did not want Russia to attack us we would not plan to make war on that nation. This gentleman and his simple Galilean philosophy were relegated to the side lines while the Bible class agreed that the way to save civilization is to use the atomic bomb and to use it quickly. Silly man—to think that Jesus meant what he said!

Easter in Manhattan

EASTER 1948, bright and cold, found the editor in New York City. The First Presbyterian Church was selected for the worship service. The name of this church is well known to most of our readers. It was made famous by the controversial ministry of Harry Emerson Fosdick. The church faced the problems of a changing city congregation and Dr. Fosdick, a Baptist, became its preacher. His liberalism was attacked by many good Presbyterians but people flocked to hear him. A Baptist, of course, could not become pastor of a Presbyterian Church except he, first, become a Presbyterian. So the Fosdick ministry was short lived there. He was followed by Dr. Julius V. Moldenhower from the Westminster Presbyterian Church of Albany, New York.

Dr. Moldenhower went to the church at mid-life when he was in the prime of physical and intellectual strength. He was classified as an evangelical liberal. His bearing and his preach-

ing was inclined to the intellectual side. He did a magnificent work in building the congregation and the parish. Fears which at one time existed that the church might have to be closed gradually were dissipated. First Church, again, took its place among the strong churches of New York. A new trend in population brought back many people to the attractive apartments near Washington Square. These found a congenial church home.

I have listened to Dr. Moldenhower many times during the past thirty years. But I had not anticipated a sermon of this particular Easter. The service itself was different. Many of the liturgical features had been omitted to give time to the choir for six joyous Easter anthems. Dr. Moldenhower's part in the service was limited to the sermon. He appeared aged and weak. A great contrast to the strong physical man of earlier years. From the opening sentences the sermon was characterized by its simplicity. "The Easter Message is two-fold," he said. "First Christ arose from the dead; secondly because he lives we live. These are the basic features of our faith, of which I remind you." He quoted Samuel Johnson that the average man needs more to be reminded than to be informed.

Then he did something I have never before seen in a modern church. He asked the indulgence of the congregation while he stated his own faith by quoting various hymns of eternal life. He called them hymns but most of them would not be found in the modern hymnals. You will have to seek the gospel song books for the verses which were used. I knew them because I was brought up on them as a child.

I've reached the land of corn and wine,
And all its riches freely mine.

There's a land that is fairer than day,
And by faith I can see it afar.

Shall we gather at the river
Where bright angel feet have trod?

(Turn to page 82)

READ THIS BEFORE YOU PLAN YOUR VACATION

A Seasonal Message to Ministers

Summer need not be an "off" season in your church. It is not necessary to preach to empty pews. Sufficient experimentation has been done to demonstrate that churches which want good summer congregations can have them. The two greatest hindrances to a successful summer program are (1) an illy-ventilated church building and (2) the ministerial desire for an extended vacation. We are against the first, for the second, but think that churches can have profitable summer programs just the same.

In the little town of Postville, Iowa, Saint Paul's Evangelical Church, through the use of carefully prepared programs and good publicity have had the largest services of the year during the summer months. The pastor, Frederick R. Ludwig, has demonstrated the feasibility of effective summer services. The Wesley Methodist Church of Brewster, Massachusetts is another church which cultivates summer congregations.

The average minister will spend, at least, one of the warm summer months in his own pulpit. Why not plan to make it a good month. If the vacation weeks are to follow set up a good program for your summer guests. The method is simple. Plan services which synchronize with the calendar. Use warm weather themes. The Bible was produced in an out-of-doors atmosphere. It is filled with allusions nature. Jesus found his sermons in living things--the sea, fish, foxes, flowers, wheat, weeds and trees. Why not set to work on a series of such sermons for the summer season.

Put the same amount of planning and exploitation into the summer services that you usually give to those of Christmas and Easter and you will be pleased with the result. To help the formulation of your summer program the June issue will contain some definite suggestions for summer preaching. Included will be two complete nature sermons; suggestions for various summer series and other ideas.

William H. Loch

Ethics In International Relations

An Introductory View of Western Policies in the Far East

by Robert T. Oliver*

I

THE widening chasm between Russia and the United States calls for basic reconsiderations of the foundations upon which international relations are based. With the failure of the Four Power Foreign Ministers Conference in London, the machinery upon which mankind is precariously dependent for the preservation of peace has proved to be inadequate. In a world in which no sane person wants war, forces beyond the control of any government seem to be pushing us nearer and nearer to an "irresistible conflict."

The last session of the United Nations was conducted in a spirit of grim determination and with full awareness of the dangerous drift of the times. Courageous actions were taken in providing for the division of Palestine, the establishment of a permanent "Little Assembly," and the provision for an election in Korea. However, in this same session the impracticality of the United Nations as an agency for the enforcement of peace was clearly demonstrated. So long as force, rather than law, remains the last court of appeal in international relations, it is evident that no body of nations can be united in anything more than name.

The problem confronting mankind can be more readily analyzed than solved. It can be divided into two aspects, although they are closely interrelated. The first is the question of whether international relations can be conducted on a basis of simple justice. The second is the kindred question of whether there exists any means by which the majority of mankind can make their will for peace prevail.

There is serious doubt whether international relations can be conducted on an ethical plane. It is partly a matter of definition. It is partly a problem of human limitations. And it remains to be examined in the light of history and further tested in the crucible of future action.

The lexicon of ethical philosophy has been freely used in international state papers and in the numerous apologiae of imperialistic adventurers. Thus, three centuries of British colonialism in Asia become transmuted into "the white man's burden." Japanese expansion advanced under the banner of

"Asia for Asiatics." French, Dutch, German, and Russian seizures in the Orient were all dedicated to "the advancement of civilization." One world war was fought on behalf of "the self-determination of peoples," and another to insure the universal establishment of "Four Freedoms." The United States, partly self-deceived and partly deceptive, has been among the prolific coiners of philanthropic slogans. Our history in Asia has been masked by a myth of benevolence that has had the effect of adding the shock of disillusionment to the tragedy of failure to fulfill the expectations we have aroused.

If the destruction of the Alexandria Library should be capped by atomic destruction of all records of the past century except for official papers committed to time capsules, historians of a later age may be beguiled into writing of a tremendous self-sacrificial effort by the new and vigorous peoples of the West to rescue and rejuvenate the decadent civilization of a billion apathetic inhabitants of the Far East. But we are not now suffering from any such paucity or selectivity of documentation. We confront the fact of Western domination of southern Asia for three centuries, and of extension of decisive influence over all Asia during the past hundred years. We can see the drainage of Eastern wealth into Western coffers, and can examine the techniques of disunity, deceit, delay, and despotism that have been employed. We can match the cynical deeds against the idealistic claims. We have, consequently no excuse for misreading the facts.

II

Perhaps international relations in their very essence are neither moral nor subject to majority control. Despite sporadic efforts to do so, there has never been created a real body of international law. There has never been established an international legislative body empowered to create such law. Either by deliberate choice or from sheer helpless ineptitude, humanity has never produced a code of morals governing the relations of nations. This is a sphere in which ethical definition has never proceeded beyond the preliminary stage of establishing a tentative vocabulary. The sole right of determining the meaning of the terms has been left in the power of the

separate sovereign states. Hence, to cite a single illustration, "democracy," with its many variants, is currently used with opposite meanings by the Soviet Union and the United States.

Treaties are, at best, a poor substitute for international law. They are expressions by sovereign states of their intention to limit their own actions, so far as they desire to do so, and for so long as they may choose, in return for whatever concessions they are able to exact. Treaties between sovereign states are like promises made to one another by brigands who recognize no law. They are holding actions or rear-guard defences erected in one area, while advances are being attempted elsewhere. So long as nations remain sovereign and retain the full right to define their own obligations, treaties cannot be much more than this.

It is doubtful that ethics can exist unless and until specific ethical codes have been defined. The most generalized popular ethical guide is the injunction of Jesus to "Do unto others as you would have others do unto you." But even this has serious limitations. We do not live in a world in which exact and meticulous exchanges of service, goods, and behavior are possible or desirable.

Our whole social system is predicated upon an indeterminate variety of relationships. That is why we have money as one medium of exchange, language as another, law as a third, our folkways and customs as still others. When an American abroad acts in a manner that might be appropriate on a vacation trip to New York City, he often violates the customs and injures the feelings of his foreign hosts. Morals, like the "airy nothing" of Shakespeare's poet, must have "a local habitation and a name." "Ethical action" is an abstruse term suitable only for philosophical disputations until it is detailed into a specific list of "ethical actions." Without such a guide, the most well-meaning of individuals or nations might play the blundering dolt.

In another and very different sense international relations may be considered bound to an inchoate area of amorality. This is the consideration that a diplomat is the agent of an impersonal corporate state. He is duty-bound to pursue the special interests

*Dr. Oliver is manager of the Washington office of the Korean Pacific Press.

of his own nation. It is no part of his responsibility to pursue what is "right," but to pursue what is in accord with his nation's policies. If a statesman does not do this, under our present system of sovereign states, he deserves to be recalled and impeached.

The task of the moralist, then, would seem to be to shape the nature of his country's policies. Perhaps that is where the matter really rests. It is, however, a difficult problem because of the extremely complex manner in which national policies are determined, and also because of the imponderables of power politics to which those policies are continuously subjected. So long as nations remain above the law, it well may be that ethics will have only an incidental and accidental relation to their actions.

Rather than being considered ethically, international relations are ordinarily considered in relation to national self-interest. In an area set apart from control by law, it may be taken for granted that presumed self-interest will be the basic determinant. Here the Golden Rule becomes debased into David Harum's cynical paraphrase, "Do others, as they would like to do you, only do them first." Before becoming too distressed over this standard as applied to international relations, however, it may be well to consider its relation to the ethical codes governing individual actions. Surely socially-sanctioned and supported morality is fundamentally based upon what appears in the long run to be most satisfactory for most people. And this, in turn, is only an inoffensive way of saying that the foundation of ethics is self-interest.

There are, however, two limitations upon this conclusion. In the first place, ethical action is considered to be enlightened self-interest. In other words, it takes a long rather than a short view. It is willing to suffer an immediate sacrifice to achieve a delayed gain. It will harness appetites and limit cupidity in the expectation of increased general satisfaction. And in the second place, ethical action is the product of the experience of the race, rather than the particularized experience of an individual. Through the force of public opinion, custom, law, and "conscience," an individual will do what he believes to be "right" even though he is certain that the effects upon himself will be bad. These two limitations upon self-interest considerably affect the nature of the moral codes by which individuals are governed.

The question is, in the absence of an ethical code for international relations, whether such limitations can not and should not be applied to the

self interest pursued by nations. Enlightened selfishness, in the first place, might be accepted by the most cynical as more desirable than blind cupidity. This is a standard that can, probably, without much disagreement, be applied to the conduct of international statesmanship. But it is equally probable that the second standard, of being governed by the best interests of all, cannot yet realistically be applied. It must await the creation of a world public opinion, of a world community, of a world consciousness—and that is to say, of a body of enforceable international law.

In our examination, then, of the ethical implications of international policies in Asia, it would be unjust and unrealistic to expect too much. We should not anticipate that the record will show any one nation sacrificing itself for the best interests of other nations or other peoples. But we should hold up our policies and actions rigorously to the test of whether they further the long-range interests of the

peoples involved. Granted that international policies in the Far East have been selfish, it is of particular interest to determine whether that selfishness has been enlightened.

III

A mere sketch of present circumstances in the Far East indicates that there has been little gain for anyone, and much loss for all from the policies that have been pursued. These circumstances revolve around the three problems of Communism, colonialism, and racism. Divergent as they are in some respects, they all spring from a common root: the failure of the West to understand the East.

Communism, which is Asia's greatest danger and most controversial issue today, is an imported problem. It has little natural attraction for the Oriental mind. Marxism was tailored for an industrial civilization, in which regimented activities and collective interests predominate. It has no more basic applicability to the highly indi-

(Turn to page 12)

The Cross: AS USED BY THE EARLY CHRISTIANS



A ROMAN GEM:

THE FIGURES REPRESENT A CHRISTIAN BEING BEHEADED. ABOVE THE MARTYR'S HEAD IS THE CHRISTIAN MONOGRAM, THE CHI RHO (MEANING CHRIST), AND BEFORE HIM IS THE SYMBOL OF THE DOVE HOLDING THE CROSS.

EARLY EUCHARISTIC SERVICE

HAS SPOON WITH CROSS HANDLE. GLASS WINE BOTTLE IS DECORATED WITH SACRED MONOGRAM.



GRAVE SLAB IN CATACOMB

MARKED WITH ANCHOR CROSS DOVE AND OLIVE TREE.....



BAPTISTRY IN CATACOMB OF ST. PONTIANUS: A BASIN, SUPPLIED BY A SPRING IS OVERSHADOWED BY A JEWELLED CROSS, BENEATH AN ARCHED RECESS, ABOVE WHICH IS A FRESCO OF CHRIST'S BAPTISM.



A Second of a Series of Cartoons on the Cross by Ray C. Winningham

Vignettes of An Ecclesiastical Rebel

The Concluding Installment

by William A. Leach

THERE were many irritating and discouraging things in the lives of my parents. Father found out the hard way that there is little place for the independent spirit in an ecclesiastical system. But all of these irritations combined together were forgotten during the years of retirement when they had their happiest and in many ways, the most satisfactory years of their lives.

They had grown weary of Methodist parsonages. Year after year it had been the same procedure. Move into a poorly kept parsonage. Fix up the roof, the windows, and paper the walls; then move to another charge where the same thing would happen all over again. They were tired of hand-me-down furniture and patronizing committees. As the children matured and left the home they had an all consuming dream: it was to own their own home.

Each of them shared the dream. They had their differences in the home, as do most husbands and wives, but on this they agreed. Happiness would come, they thought, when they could free themselves from cantankerous church officers and live in their own house. "No man is ever free," Father once said to me, "until he owns his own home in which he can find peace and honor."

Strangely enough, as the realization took place, the dreams of the two were strikingly similar. The home must have some features for profit. It was not to be in the city. Eventually they reached the decision that it must be a small farm—large enough to pasture a few cows, feed a hog, chickens and ducks—with land sufficiently productive for the necessary vegetables.

I saw this dream taking place and worried about it. I knew that their savings were very small. I doubted if any couple, well along in years, could buy a place such as they had in mind and make it profitable. I have seen many try it and most of them failed. But I was mistaken about my parents. They found the home, made it pay and spent the happiest years of their lives in their own home.

I have been very cautious, in these articles, in mentioning names and places. I think that in this instance I should be specific. Father was the

pastor of a little Methodist church at Ceres, New York; that is, the Post Office is in New York but half of the village lies in Pennsylvania. During my last year in college he wrote me that they had found the little farm they wanted and had made the first payment. He said that they would take possession in the spring.

Ceres is one of the small, irregular villages with which our nation is filled. You will drive through it without catching the name but there are people there. A few hundred yards west of the church was the farm they had purchased. It consisted of about thirty acres of land with a fair house and a dilapidated barn. Back of the barn the land lay flat with a stream bordering it on two sides. It looked like good pasture and fertile garden soil.

Father did not, at first, retire from the church. He simply moved from the parsonage to his own home and the reconstruction started. All of his experience with tools came into good play. The land was cleared. A barn was built. The house was jacked up, a new wall placed underneath; the walls papered and the outside painted. It really began to look like something. A small herd of Jersey cows were soon grazing in the pasture. The garden land proved to be unusually productive. A horse was purchased. Dexter was a strong animal. He did a big job around the farm.

One room in the house became a dairy. Mother learned the art of butter making. Cottage cheese was made from the skimmed milk. Such cheese as it was, too! They both worked hard but it seemed to agree with them. A kind providence permitted Father twenty years of life here before his death. Mother survived him by ten years.

After Father retired from the local church he found many opportunities for Sunday work. His farming experience was valuable. The rural churchmen liked him because he talked their language. They joined the Grange. Father became the master of the Grange. He became a spokesman for the farmers of the area.

He stood for election to the office of Justice of the Peace. He had set one room apart in the house for his study. This room now became a miniature

court room where he dispensed civil justice.

From time to time the children returned home for visits. With them came the grandchildren. Those were great days. The table was loaded with good things to eat. When they returned to their homes the cars were loaded with potatoes, apples, squash, corn and other vegetables.

Guests were always welcomed at that house. At the conclusion of a meal the host and hostess would get a great thrill out of the revelation that everything on the table had been raised on their farm. Since the publication of these papers I have received letters from folks who tell me that they had shared the hospitality.

The cows and horse were considered members of the family—especially by Mother. I remember at one time a test was being made of the productivity of the cows. Father was insistent that the unprofitable ones must go. Mother suspected that he had in mind selling one cow of which she was very fond. Because this cow had no horns she was called Mully. I found Mother pouring some additional milk in Mully's pail before it was weighed. I suspected the reason. She saw me watching her and said, "Mully has been a little off her milk during the past week; I am just bringing her pail up to normal."

These newly inspired people were having the time of their lives. It was but natural that they should want an automobile. There was some consternation among members of the family when they heard of these plans. Weren't they too old to learn? They would probably kill themselves. But a philosophical view prevailed. Perhaps they would kill themselves but after all, there are worse ways to die.

Neither of them died in the automobile. I don't know how they escaped. They had many accidents. There was one still in the courts when Father died. But they did enjoy the two automobiles that they owned.

Somehow in the work and play they made some money. No, they did not get rich but they did acquire sufficient resources to live well and do the things they had always wanted to do. The farm was paid for. Father bought a second house, repaired it and sold it. He was able to make philanthropic

contributions and help worthy individuals. He provided in his will for small bequests to go to the Genesee Conference of the Methodist Church, to the cemetery in which his parents were buried, and to the Ceres cemetery. Mother kept things going pretty well but was feeble in her latter years. She died in an Olean hospital where she suffered for months with a broken hip. There were large doctor's and hospital bills. But at the time of her death the estate which had been built up was sufficiently large to pay all of the bills and to leave a substantial residue to the heirs.

Nature, fortunately, provides that the physical body shall die. It would be an unthinkable horror to have men live on forever in this world. There is little bitterness in death when it comes to one who has lived well and enjoyed his days. I am glad that my parents had these years of freedom after the difficult ones of the itinerant ministry.

The bodies rest in the Ceres cemetery which adjoins the farm they loved. It is a simple village burial place but it is where they wanted their bodies to be. I know very little about the technique of the assignments of the mansions of the life hereafter but I suspect that if Father and Mother have anything to say about their location they will ask for a little farm with a comfortable home and pasturage for a few cows. They will want it to be on the highway so that guests can stop in as they pass. Father will probably talk a lot about the government and crop rotation but Mother will spend much time in the little dairy off the kitchen making butter and cottage cheese.

Some day you may be driving through Ceres. You will find it on Route 17. If you have read these stories you may want to stop at the little white church. If the door is unlocked, go into it. I want you to see the pulpit. It was presented to this church by a little backwoods church which was closed some years ago. It was made by local craftsmen who knew nothing of religious symbolism; so instead of the Alpha and Omega or other symbols they carved on the front of the pulpit the name of their minister.

The last time I was in the church the pulpit was still there and I imagine it is now. In four inch letters across the front is the name

J. M. Leach

He was an ecclesiastical rebel who resisted the encroachments of ecclesiasticism. For this he suffered. But in the final accounting of his earthly life he found living good.

Ethics in International Relations

(From page 10)

vidualistic farmers of the Orient than it had for the farming class that had to be forced to accept it in Russia. Even more fundamentally, the materialism and economic determinism of the Communist credo are distinctly at odds with the essential religiosity of the Asian mind. The part of the world that discovered deism, and fathered all existing religions, would never willingly surrender itself to an ideology that starts with a denial of spiritual values. Communism is fully as alien to Asia as it is (for different reasons) to the enterprising individualism so characteristic of the United States.

Nevertheless, and despite these basic facts, it remains true that Communism has become a powerful force in China, Korea, and Japan, and an ever more potent threat in Southeast Asia. The answer to this apparent paradox lies in the facts of current power politics. Representative Asians bluntly explain, "Caught as we are in the middle of the power struggle between Russia and the United States, we simply do not have the physical strength to stand alone. Russia is determined to control us, and the United States—pre-occupied with Europe—seems content to stand aside and let events take their course. Under such circumstances, we cannot indefinitely hold out. And if we are to fall into Russian hands eventually, it may be wiser to go in now willingly, rather than to wait and be taken in forcibly later." In such understandable reasoning is illustrated one more characteristic of the Oriental mind: a recognition of the wisdom of co-operating with the inevitable.

Colonialism was supposed to have been ended with the War. Both Western and Asian statesmen declared firmly that the old principles of extra-territoriality and imperialism must end. In partial fulfillment of this determination India and Burma are free, Ceylon has been granted Dominion status, and the Philippine Republic is established. However, Indochina is still forcibly held under Western rule. Indonesian independence moves uncertainly ahead, presumably set for January 1, 1949. And the destinies of China and Korea (as well as of defeated Japan) have been subject to the old imperialist method of decisions made by Western powers, with the calm assumption that the Asian peoples involved may later be required to concur. The issue of the sovereign equality of Eastern with Western states has yet to be faced.

Finally, underlying both Communism and colonialism is the more difficult and disagreeable question of racism. Grievous as have been the offenses of

the Communists, this is one sin they have avoided. Until the democratic nations learn to regard the Orientals with respect and equality, rather than with disdain or, what is little better, with tolerance, the question of racism will continue to operate in favor of Russia and against the West.

IV

The map shows Europe as an ungainly little peninsula jutting out from the great land mass of Asia. History tells of Asiatic civilization seeding the barbaric wastes of the untutored West. The folk tales of Aesop, the Grimm brothers, and Mother Goose have their prototypes in ancient India and China. Mankind's religious aspirations derived their original impetus from the Far East. The pap of Mother Asia nourished the robust Occidental off-spring whose adolescent exuberance now threatens the foundations of peace.

Nature constructed Asia with a lavish hand. Its coasts are washed by the widest and deepest sea. Its vast distances are hemmed by the widest deserts and the highest mountains. It is the largest of the continents and is peopled by over half of the human race. Its climate ranges from arctic cold to equatorial heat. It is the origin of the vegetable and animal products that feed the world.

Asia has had all that man requires to make him healthy, wealthy, and wise. Its people have had imagination, intuition, and the gift of appreciative meditation. In poetry, religion, philosophy, art, and family morals, the Orient became great. It proved through long centuries to be the most stable and consistent portion of the globe. If man were not a predatory animal, the East today would be the teacher of the West.

In one significant respect, however, the West left Asia far behind. Science is the domination of matter by the practical mind. Political science extends the domination from material resources to men. The practical mind of the West has excelled in its mastery over matter and men. When science became king, the Orientals were reduced to a secondary role. The subordination of the Orient began when Western man turned from the philosopher's lecture halls to the scientist's laboratories. The Oriental contemplation of what man *is* was rudely shaken by the Occidental discoveries of what man could *do*.

Perhaps one day the wheel will come full circle once again. Already loud complaints are heard that science has outstripped morals. The energetic inventiveness of the West has given man tools he is not wise enough to know

(Turn o page 16)

You Can Extend the Value of Sick Calls

An Idea With Detailed Instructions for Putting It Into Effect

by Don A. Bundy*

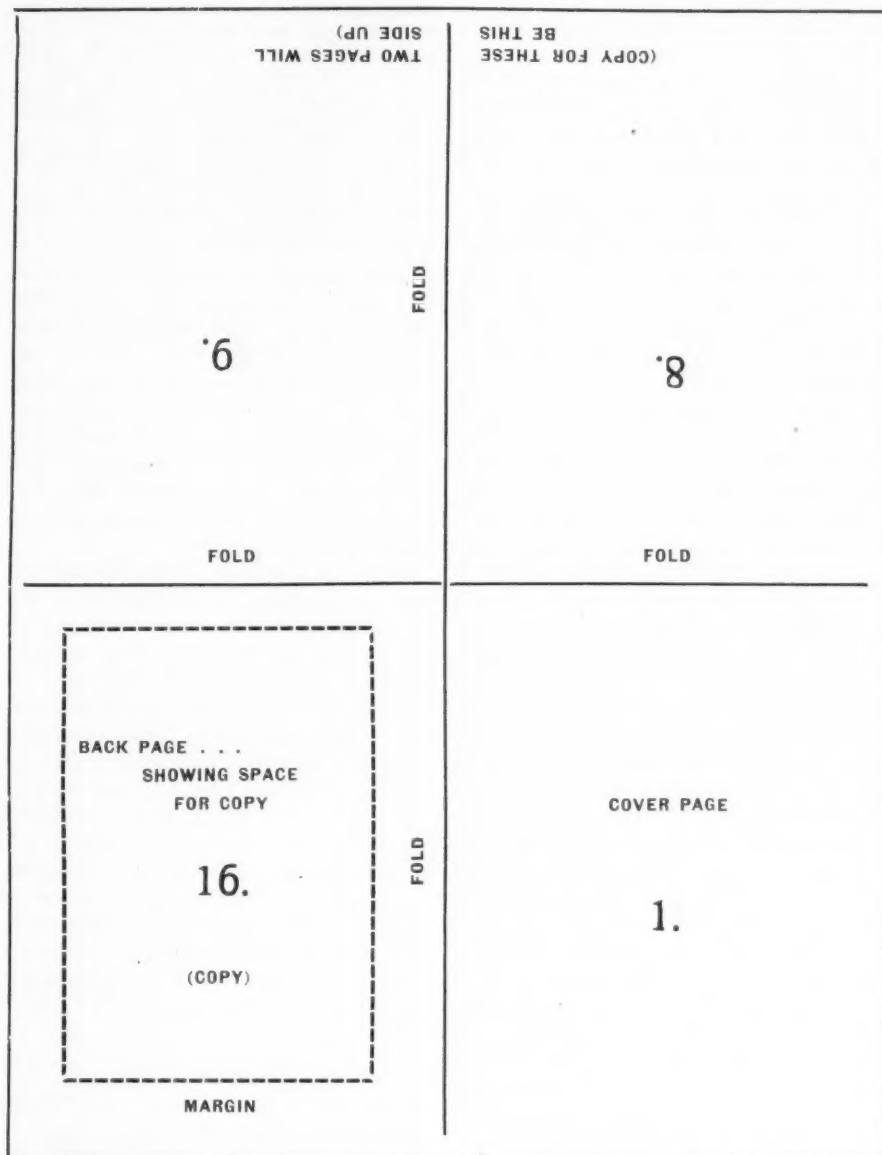
"I HOPE I've helped." That's said by most ministers when they leave a home or hospital bed after making a pastoral call on a sick member of the parish. But only one in a dozen times, perhaps, does one see an obvious "lift" or help which resulted from the visit. Granted that in many more of the dozen visits the patients have found a better outlook, a mind more at peace, or a new understanding of the Christian help for those who suffer, still the question remains "How long will the good effect last?"

Something that has extended the value of sick calls in our church may help in yours. It is, of course, no "cure-all" for the problems and difficulties associated with a Christian ministry to the sick and anxious. Some such calls are extremely trying; others result in a soaring spirit for patient and minister alike. But no matter how or whether you estimate the value of the call, the fact remains that in many cases when the minister leaves, the patient loses touch with the healing faith of Christianity. And it unfortunately may not be renewed until the next visit by the minister.

The technique—and we're frank to admit that's what it is—is a simple one: at the end of the sick call the minister leaves a booklet of meditations and prayers especially designed for the ill or anxious.

Now there's nothing particularly new about this; it is practiced by many pastors. There are a number of such booklets available from religious publishing houses. Some of them of excellent quality are too high in price for a small church to use regularly; still others commercially produced are too extensive and bulky for this purpose. And, too, many good devotional booklets are not specific enough. Finally, perhaps the most serious criticism: they are "commercial" and not personal.

What's the answer? Here's one that works in our church. Almost without exception our parishioners have spoken gratefully and appreciatively of the booklets we use in extending the value of sick calls. They are our own. They are written by the minister who knows his congregation. They contain personal greetings (in a general way, to



This diagram shows the layout on a standard 8½ x 11 inches sheet of paper of four of the pages of the devotional booklet which you can easily make to increase the effectiveness of the ministry to the sick. Numbers on the four sections of the drawings refer to page numbers of the completed booklet. The article gives complete details for creating this attractive pastoral aid.

be sure) from the church and minister to the people. And their content is aimed at just the one purpose: to extend the ministry to the sick.

The booklets are mimeographed and measure 4¼ x 5½ inches, one quarter of the size of a sheet of typewriter paper. Counting front and back cover there are 16 pages. While such booklets might be more attractive if printed, two things recommend mimeographing: 1. it's cheaper, and 2. it's easy. And for material of this kind which is designed for rather short use, mimeo-

graphing is adequate. (One caution: Anything but good mimeographing is probably worse than nothing at all. But it can be good.)

Here, briefly are the mechanics of the process. 1. Take two sheets of standard typewriter paper, fold them in half to make a folder of eight page sides, measuring 8½ by 5½. Fold in half again to get the quarter size page. 2. Now, with the single fold at the left, the double at the top, you have a partially uncut booklet of 16 pages. Don't cut any folds, but number the

*Minister, First Congregational Church, Groton, New York.

pages, the cover as page one, the back as page 16. Unfold and you have a layout of your paging, showing also the arrangement of pages that will be run on the same sheet of paper.

If you think this sounds complicated, take a moment to do it. It's simpler than it seems. In fact, the whole job can be ready to run on the machine in an evening's time provided you're accurate at stencil preparation.

3. With pencil draw margins around the quarter sized pages. Be sure to check with the limitation lines on a stencil to see that you plan all copy within them.

4. Then, on other paper, using the size of your margins as limit lines, type the dummy pages containing the meditations and prayers you wish to use. Arrange them exactly as you wish your booklet page to look when finished.

5. Number your dummy pages of copy to correspond with your page layout which you made first. Then clip or paste the dummy pages on the layout, and you're set to type or draw the stencils.

A layout for four of the pages is shown on the preceding page.

6. Make four page margins on your stencil. This can be done with a grease pencil designed for the purpose, or you may note the margins by using the numbering that is on the face of the stencil. Start typing, following exactly your dummy layout. This will mean that two of your four booklet pages being typed on one stencil will be upside down. This is not difficult; it takes a little care in placing the stencil in the typewriter.

7. Type the four stencils, one for each set of four booklet pages.

8. Run the stencils on good standard size mimeo paper that is opaque. (At least 20 pound quality; 24 is better.) Our booklets are on yellow paper because it has less "show through" than the white available. Follow your dummy layout exactly in determining which two stencils are run on the same sheet of paper.

9. When dry cut the sets of pages in half the short way, arrange and assemble them.

10. Fold into booklets and staple in the center of the fold. Other methods may be used to keep the pages together but a single staple is quickest and does the job. Trim edges evenly.

That's all there is to it. With a little extra time an attractive drawing may be made for the cover. The bulk of the work lies in the composing of suitable material and not in the book-making itself.

Our booklet has on its cover "A Booklet of Meditations and Prayers

for Courage" and the name of the church. Inside the first page contains the personalized greeting:

About this Booklet . . . This is to remind you of a number of important things: 1. That your Church is thinking of you during your illness or anxiety, 2. That your religion is a very real source of strength and courage because it is based on a dependable loving God who cares about His children, and on Jesus Christ who lived his religion every minute, 3. That prayer—talking with God, not just to Him, is an act which if practiced carefully and reverently, will bring this courage and strength now.

Don't read all these pages at once, but read a little, think a little.

Then the copy is signed by the minister, in his own hand.

This amount of copy easily fits on the page if a typewriter using elite type is used. Pica type would limit the copy, of course.

A final word about using the booklets. It is wise not to run too many. Estimate your needs over a year, then add a few extra for opportunities you can't foresee. Under such a plan you might well wish to write new meditations each year.

The most effective way of presenting the booklet at the end of a call is to take one from your pocket, tell the sick person what it is, and suggest that perhaps you might read one of the meditations or prayers before you finish the call. This serves to introduce the material directly and personally, and is much better than to toss the booklet on the table as you leave the room.

We find that the booklets are used, over and over again during the days of illness or hospitalization. And they are kept by our people as a remembrance of the church because they helped extend the value of the minister's visit.

Two pages are appended to this article to show the type of material which is used in its pages.

On Beauty . . .

In Paul's letter to the Philippians (4:8) he writes: "Finally, brethren, whatever is true, whatever is honorable, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." Paul knew, as the psychologists today, that the things a person thinks about have much to do with how he feels. Beauty that is important is inside a person and to think about beautiful things is "good medicine." If you will set apart some of your time to remember the true, the honorable, and the praiseworthy things you know, their beauty will express itself in you. We do not know exactly how Jesus looked,

but he had a rugged beauty—it came from inside.

For Myself . . .

Almighty Father, after I have prayed for others, I pray for myself, not in a selfish way, asking for special favors, but humbly as one of Thy Children who comes to Thee with a grateful heart for past blessings. Create in me a strong faith, that it may be the rock of my life upon which I may build my house now and forever. Give me courage to bear pain, whether mental or physical, that I may not falter in my trust in Thee. Thou art loving and love never fails. May I in my love for Thee likewise remain constant and loyal. Help me to see more of Thy goodness all around me, in nature, in people, and in the everliving spirit of Jesus. And may the divine spark that Thou hast placed deep inside me continue to light my pathway. Amen.

Ministerial Oddities

(From page 6)

eight children. At sixteen he preached his first sermon and at twenty-nine he commenced to study for the ministry. After working a full shift he would burn the midnight oil, reading and studying. He was ordained in 1931. He has often been offered a full-time ministry, but prefers a part-time ministry. He has great influence and leadership with the miners. He visits their homes and carries everywhere a loving cheerful presence.

* * *

A number of the ministers of the future will come from the ranks of the veterans. A report of the Commission on the Ministry of the Federal Council revealed that in 1947 more than twenty-five per cent of the total enrollment in 119 theological seminaries were former service men.

* * *

The minister of the church is entrusted with the responsibility of enlarging the spiritual and social vision of his people. This may be the most exacting task of your ministry. How do you measure up?

THE STORY OF THE CROSS

In Cartoon

On page 10 of this issue the second of a series of original cartoons on The Story of the Cross appears. We imagine that many churches will like to reproduce the series in their local publications. If a sufficient number make request we will make the series available in printer's mats. The cost will be \$1.00 per mat.

Reprints may be secured at 2c each or \$1.50 per 100.

CHURCH MANAGEMENT

1900 Euclid Avenue Cleveland 15, Ohio

Preaching Through Books

by William L. Stidger*

Using "The Herdsman" by Dorothy Clark Wilson as the book for study, Dr. Stidger reveals the wealth of material available in the modern religious best sellers.

BOOKS bulge back the world's horizons! Books lift the level of living! Books give a new impetus to courage, challenge and service!

Books are ladders up which climb Human hopes to heights, sublime. The smart preacher of this day and age will add to his armament the technique of the Book Sermon, especially for the popular Sunday night preaching when he has to compete with Charlie McCarthy, Jack Benny, Phil Harris, Fred Allen, Take It or Leave It, and We, The People. That is a hard lot to combat; and we preachers can do it only if we, too, make our Sunday evening services alive with drama, story and human beings walking up and down the platforms of our churches.

And, by that, I do mean that we have to "dispense with the old gospel" so called. By that, I mean that we can preach the old gospel in a new, startling, alive, vigorous and human way.

To illustrate what I mean. This last year we have had at least twenty books dealing with Biblical characters, scenes and events; all of which are "Right down our Allen's alley." Take *The Herdsman* by Dorothy Clarke Wilson, wife of a Methodist District Superintendent in Portland, Maine. That book is the perfect background for great preaching which not only has educational value in making vivid the times and the spirit of Amos and Hosea; but which also teaches valuable lessons for life in this modern day. It not only carried a truly great social gospel but a deep and penetrating personal gospel.

To illustrate what I mean by a personal gospel, take one quotation from the old father of Amos when he says: "Remember this, my son, it may be the only thing of value I have to give you. Your people have one God and only one. And he does not die!"

Or take this scene of the old Hebrew custom of leaving something in the fields for the gleaners, the poor to pick up after the threshers had passed over that field. One of the things that the father of Amos always said to him

was: "Don't glean the fields too carefully, my son. Always leave a few heads of grain for the poor." It is such a philosophy which ties up with our times, for, we too, here in this nation are spending \$7,000,000,000 a year in feeding the rest of the world; even our late enemies and, if we need a justification of that generosity, all we need to do is to go back to the Old Testament in this story of Amos *The Herdsman*.

However one of the most universal human preachments is that in a conversation between Eben and Amos. It is a dialogue which illustrates the old text that "The man that sins, that man shall die." They are talking about a neighbor who cheated in his weighing of grain. Here is the dialogue: "When he gets it fixed," said Eben, still chuckling, "he'll think twice before he piles his tenth load too high again and cheats his neighbor. You see, he didn't get away with it at all." He spoke slowly now feeling for his words: "There's something about meanness, I've noticed—that it sort of punishes itself, if you wait long enough. It—it's in the very nature of things."

Also take the regnant phrase: If a man keeps plowing he's bound to find something sometime, Amos.

Add these paragraphs for preaching to that unforgettable scene where Mara, the heroine of the book, and

Amos are sitting on a mountain top in the cool starlit evening and they begin to feel very close to each other and to their God.

"Oh," whispered Mara with sudden breathless urgency. She rose from her knees. Her quietly clasped hands parted, lifted themselves, seemed to soar upward like unfolded wings.

"Don't tell me, please! Sometime maybe, but not now! No matter what you say, it won't be BIG ENOUGH!"

Amos felt oddly shaken, stirred to the depths of his being by a profound humility.

"Perhaps," he said slowly, "nothing man has ever yet said or thought is BIG ENOUGH!"

We talk much these days of Slave States, of the importance of Personality; the sacredness of a human being. The Hitler, Stalin and Mussolini regimes seemed to feel that the person existed but for the sake of the state; but the Christian gospel teaches that the state exists for the person; and that there is nothing so sacred as personality. That is also the heart of the American Democracy and of the Borden Parker Bowne School of Personalism which had and has its heart in the great University where I teach. It is a gospel which we all want to be preaching from time to time for it was the heart of Christ's teaching; the sacredness of a little child; the sacredness of womanhood; the sacredness of even a thief on a cross. If that is the type of preaching we want to do, how could we do it more effectively than through this scene from *The Herdsman*?

Mara is a slave girl. Amos is in love with her. They are talking about that important fact; and the fact that she is a slave:

"Then very gently this time he took her in his arms: 'You're going to belong to me; yes,' he said tenderly 'but of your own free will, as a human being, not as a piece of property. A person,' he continued firmly and with confidence, 'is the most important thing there is anywhere in the world. And Yahwah doesn't want ANY person to be a slave!'

"He lifted his face in a sudden swift, startled awareness: 'Yahwah doesn't want any person to be a slave!' Amazing revolutionary words, with such tremendous implications that already they opened his eyes to startling



William L. Stidger

*Department of Homiletics, Boston University School of Theology.

vistas, yet words which he himself in quiet, confident simplicity had uttered! What did he know of what Yahwah wanted or did not want? And yet—he did know! He was as sure of the truth of his words as once long ago he had been sure that the little dark room behind the curtain had held no invisible presence.

"But there was a presence! And he knew suddenly, lifting his eyes to the limitless, star-strewn dark above the olive trees, that he was standing on the threshold of its most holy place."

Then take that regnant social utterance that Amos makes to Mara: "That's it! That's the secret of the thing I've been looking for! It's the reason our people are different, the thing that sets them apart from all others, Mispāt—rightness—justice! A state of rightness between man and Yahwah, and so between man and man. A covenant, an agreement, we call it, this peculiar heritage which Moses bestowed upon us in the desert. But it was more than that. It was—a mighty declaration of human rights!"

Now, be it noted, that I have taken this single book about Amos to illustrate my thesis of the power of preaching through books. I might have taken Mrs. Wilson's first book, *The Brother*, which is the story of Jesus and His day told through the Brother of Christ as it has never been told before; great material for great preaching. Or I might have taken *The Robe* which, after four years is still a best seller; and which has not even yet come out as a picture although by the time this piece sees print it will probably be on the screens of the world; in a vivid technicolor, gorgeous drama of the life of Christ; a drama which will take its place with *Ben Hur* and other immortal books and pictures of the Christian era. When it comes out in this four million dollar technicolor picture the book will be given a new impetus and its preaching possibilities will be born anew; such is the everlasting Elan Vital, and life of the Christ tale.

Every year I have been in the active ministry which has been thirty-five years; each year has seen from a dozen to fifteen great novels and books about Biblical scenes and characters published; and many of them have become best sellers, each in its year. There is never any dearth of material for book sermons, even if a preacher wanted to confine his preaching through books entirely to biblical books.

Ethics in International Relations

(From page 12)

how to use. The old fable of the Frankenstein Monster is being whispered again. Humanity has hurled itself into the Atomic Age with a rule book written in terms of individualism, self-expression, and freedom, only to find it must grope quickly for a philosophy of cooperation, restraint, and submission if it hopes to survive.

We may have arrived at a period when the inventiveness of the West will end in self-destruction unless it is still capable of learning from the disciplined self-contemplation of the East. The danger is that the rude assertiveness of the West may already have forced the East too thoroughly into its own pattern of extroverted energy. For two hundred years Oriental imperturbability has suffered heavily at the hands of Occidental aggressiveness. First in Japan and now in China, Asiatics have yielded to the temptation to fight fire with fire. There is reasonable question whether now they can re-assert the values humanity needs if it is to be saved from itself. But if those values are to be found in time, Asia is still the place where they must be sought.

V

The conclusions from this generalized view of the factors underlying the relations of East and West are inescapable. The methods of power politics that have dictated Western policies in Asia have proved barren. The transient material benefits to the West have been more than over-balanced by the dangerous rivalries that have been aroused and by the gradual accumulation of distrust and ill-will.

Under the pattern of past East-West relationships, there has been little benefit and much harm to the peoples of both regions. Colonialism, the attitude typified by the Oriental Exclusion Acts, and the attempt to create balanced spheres of influence in the Far East are all methods that have failed to solve the problems. The gulf between the Orient and the Occident has been growing deeper, and Western rivalries in Asia are becoming more acute.

In part these difficulties arise from the special exploitative attitudes held by the West toward the East. In part they reflect the fact that the old methods of power politics are proving inadequate in all sections of the globe. In both respects, there seems now to be required a basic and far-reaching re-adjustment of established habits of thought.

It may be recalled that Kipling's ballad which began with the confident assertion that "East is East and West

is West, and never the twain shall meet," concluded with the discovery that where equality is recognized and respect is generated, the fancied differences disappear. "For there is neither East nor West, border nor breed, nor birth, when two strong men stand face to face, though they come from the ends of the earth." As among individuals, so among nations, the eventual elimination of strife and injustice depends upon the mutual recognition of equal rights and the mutual acceptance of equal responsibilities.

A Prayer for Our Firemen

By Charles A. Vertanes*

O Thou Great and Good Jehovah
Bless our lads of lofty aims,
When they're out with "hook and ladder,"
Bravely fighting raging flames.

Quick and bold, through fire and water,
'Midst encircling smoke and soot,
Caving walls and crashing ceilings—
Risk they much in their pursuit.

We entreat Thee, keep them safely
In the hollow of Thy Hand,
And their reckless urge to rashness
Help them curb, repress, withstand.

Build in them for wider service
An unquenchable desire,
May they for their fellow mortals
To greater, nobler deeds aspire.

In the wilderness of Sinai
By a pillar of cloud, and fire
Thou didst lead, and in Thy children
Faith and confidence inspire.

In our day and generation,
We beseech Thee, lead our youth
Through Thy church, which manifestly
Is "the pillar and ground of truth."

Fire, which has been man's companion
From the genesis of time,
Has evoked in man emotions
Ignominious or sublime.

Restless, reckless and mysterious,
Through the ages oft divined,
Fire, categorically,
Captivates the heart and mind.

O how great a world is kindled
By how little a spark of fire;
O what realms are won when man is
With the spark divine afire!

God of Light and Love Immortal,
Bless our lads, and help them tend
That "Greater Love" which moves a
man to
"Lay down his life for his friend."

*Secretary, American Committee for Armenia, New York City. This poem was read by the author at the first annual service of the Melville Fire Department, held in the Melville Presbyterian Church, Melville, Long Island, New York.

A Service for the Aged

A Jubilee Service for Those of Maturity Renders a Splendid Service

by C. R. Slider*

Honor . . . The Old—Leviticus 19:32.

THE trend in ecclesiastical administration during the past decade has sought to place emphasis upon the church's ministry to its youth. Such an attitude has been healthy, wholesome and wise; for probably the church's single, greatest asset is its interested young people. However, in such an emphasis there is present the danger of going to the extreme—of setting up a church program with only youth in mind.

It seems wise for every church to evaluate its program from time to time to determine if in ministering to youth there has been a neglect of its aged and mature. Many an adult who has been for years active in the support of his church is made to feel out of place today in our youth-centered church programs.

Many churches apparently are following the practice of some business enterprises which seek to discard or to retire all persons past forty years of age. Not that the church does this intentionally or with malice aforethought—God forbid! But with a youth-centered program it is easy to forget our "hoary heads" until the time comes each year for the subscribing of the financial budget. Life may or may not begin at forty, but it certainly does not end at forty!

The church should guard against such a neglect of its aged, and moreover should remember to take proper recognition of their importance in the life and work of each congregation. This statement is of course a broad generalization, and needs to be implemented with something specific. Here's how we decided to go about it.

The Jubilee Service

In making a careful analysis of our church membership roll it was discovered that one-fifteenth of our membership of 300 persons had been members for at least fifty years. This was an attainment which we desired to recognize. A congregation might just as well have used forty years as its basis for distinction, but for best results it seemed inadvisable to attempt to honor too great a number of persons at one time. Believing that these twenty persons should be set apart for peculiar honor, a "Jubilee Service" was arranged.

Such a service, we believed, should be designed to perform three functions: to honor, to thank and to challenge.

It is hardly necessary to magnify the honor of such a long period of active church membership. A congregation and even an entire community will instinctively accord recognition and express congratulation when such facts are made known. All that is needed is for a church to provide the opportunity for such an occasion.

A morning worship hour should be devoted to the "Jubilee Service" to enhance its dignity and meaning. Those persons with distinguished records of service should sit in a group at the front of the sanctuary. The women's organization in every church will likely be glad to provide identical flowers for each one. Transportation to and from the church will need to be provided for many of the "honor guests." In every way possible they should be set apart and commended in this service.

The importance of the occasion can be heightened in the mind of the congregation by presenting certificates to each of the persons being honored. These certificates should be of a high quality and appearance, and almost any printer will be able to prepare them from your copy. We used certificates 8½ by 11 inches in size, and had them printed on a good grade of parchment paper.

Very often several of the persons being honored will deserve added rec-

ognition. For example, one woman of our "fifty-year group" had been an active member for seventy-four years. Another, an officer of long service. Such added commendation can be made when the certificates are being presented.

The Sermon

In such a service the sermon should sum up the whole event and clothe the entire proceedings with a spiritual significance. Here is a minister's opportunity to challenge a congregation's adults. The basic idea of the Hebrew Jubilee Year was that of a new beginning, and we interpreted the Jubilee Service for these adults in terms of their making a new beginning in the work of Christ. We told them that they enjoy a distinctive privilege: having already spent a lifetime in the Lord's service, they can now commence a second lifetime of service and love. We reminded them that Jesus never relieves them of their Christian duties and responsibilities.

Scripture is filled with appropriate passages for use in such a sermon. A minister's consecrated imagination might well "delight itself in fatness" here. One can mention Abraham who perhaps was nearly seventy-five years old when called by God, Moses who at 120 years of age was still a vigorous and able leader in the service of God, David whose psalms so often indicate a mature point of view, John who wrote the Epistles and Revelation in his ripe old age, and Paul who likely undertook the missionary journeys and wrote his New Testament epistles after he was forty-five years of age. A minister should mention the prayer of David's old age: "Now also when I am old and grayheaded, O God, for-

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*Minister, First Presbyterian Church, Brownsville, Tennessee.

sake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come." (Psalm 71:18). In much the same vein of thought, the minister could use with profit the picture of the righteous "who bring forth fruit in old age" in Psalm 92:14. Sermonic material is rife in Titus 2:2-4 and in Joel 2:28.

While this group of people may be of such advanced years as to restrict their strenuous activity in the church's life and work, they should be challenged to have an alert and visionary attitude towards the church of today. One might explain to them Joel's description of the "golden age" as being that time when the oldest people shall share with the youngest bright visions of the present and future. Challenge them to dream of the future as well as of the past. Surely a minister of vision can delight himself in the preparation and delivery of such a message.

Continuing Values

There are a great many values latent in such a service as has been described. The happiness and joy such a service will bring to the hearts of these aged servants of the Lord will more than repay for the effort and time expended. And one can hardly shed tears of gladness in the courts of the Lord without a refining of soul and a sweetening of spirit. Their enjoyment of the occasion will be seen in their proudness of walk, their jesting with each other about the other's "getting old."

Such a service will strengthen the relationship of pastor and people. This service will endear the pastor not only to the persons being honored but also to a great many more people, for these "honor guests" will be fathers and mothers and uncles and aunts. Almost every person appreciates honor paid his kin! Each person being honored will have all of his available relatives present for the service—a minister can count on a large congregation for this service.

One value which can be realized lies in the challenge presented to these "aged servants" to be less conservative and more visionary in their attitude towards the program and activities of the church. Maturity of years often brings that sort of conservative point of view which tends to traditionalism and in a clinging to the ways of the fathers. In a judicious handling of the sermon a minister can call for an alert attitude towards contemporary church affairs while at the same time expressing a congregation's gratitude for the past leadership of these "honor guests."

And, of course, this type of Jubilee Service is good public relations for the

Those In Glass Houses

She Believes That the Minister's Wife Lives Back of the Glass

by Mary H. Hinkle

Frankly, we do not know how much of this is biographical and how much has been builded on literary license. But, we like the loyalty expressed for the minister-husband. Mrs. Hinkle is not alone in this. The history of the Christian ministry has been made possible by devoted wives with faith in "their men."

THE longer I live in a parsonage the more sensitive I become to the fact that I am living in a glass house, a glass house through which the world sees as through a glass darkly. The longer I live in a glass house the more convinced I become that herein lies an unbounded opportunity, a privilege of polishing and shining my glass house that not only can the world look in with clearer vision, but that all who dwell therein can look out with an unclouded vision of tolerance and understanding.

All my life I have heard it said that those who live in glass houses should not throw stones. Not often have I wanted to throw stones, but I have had an urgent and almost uncontrollable desire to heave bricks. Instead, I have looked through my glass house and decided to pour oil on the troubled waters. Many times I have wanted to buy a new bonnet with bright flowers on it, but instead, I have looked through my glass house and decided to give the price of the bonnet to the missionary deficit, or the coal fund, or the stoker fund, or the paving fund, or even to my husband's salary. Many times at the close of a busy day I have longed for a quiet evening at home, but I have looked through my glass house, put on my dollar bargain hat and, with a wistful backward glance, stepped next door to a meeting of the Friendly Circle or a circle of friends. I say many times, not always; I too, have heaved my share of bricks.

My house is much the same as other

church. This is an event which deserves publicity for it is news. The local press will treat it as an item of real news value and not just another paragraph of church announcements. Such a service will commend the church to the community as a whole as a forward and awake church. It will add a certain prestige to the church. This must not be the motivating factor in arranging such a Jubilee Service, but it will be a by-product nonetheless.

houses, yet much different. The world is looking into my house as it does not look into others. But need I fear the eyes of the world if within my glass house abide Faith, Hope and Love? And the greatest of these is Love.

Am I my husband's keeper? Yea, verily. And I do not mean house-keeper. Yea, verily, sister minister's wife, you are your husband's keeper. It is your job to keep him fed and well groomed; to keep him unruffled when things are ganging up on him; to keep him undisturbed when he is in the study; to keep him optimistic when things are looking black; to keep him punctual for appointments; to keep him content and happy with his present lot; to keep the family budget stretched to breaking point without the break; and to keep yourself unspotted from the world. It is your job to be a wife, a mother, a house-keeper, a church secretary, a press agent and a diplomat. Are you living up to it all, sister? If not, do not worry. If you are, you'll be needing a keeper soon yourself.

Now what thought-provoking incident started these ramblings? Simply the fact that I picked up the January issue of *Church Management* and under "Ministerial Oddities" read these words of a brother minister, "Is it not too much when ministers and their churches expect the wife to listen to the same man conducting the service twice or three times a week over a period of thirty or more years?" He then asks for some frank opinions from some wives.

Here's mine. For twenty years I have listened to my husband's sermons, morning and evening, almost every Sunday. That is the easiest thing I have to do. And of course, moving from place to place, as we Methodists do, many of these sermons I have heard again and again. But I will say this, that no matter how many times I have heard my husband preach the same sermon, I have never heard him preach it in the same way. It is always dif-

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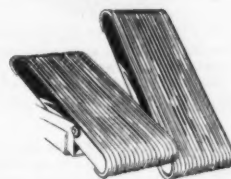
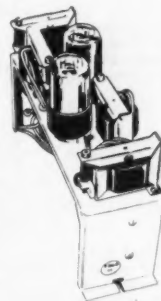
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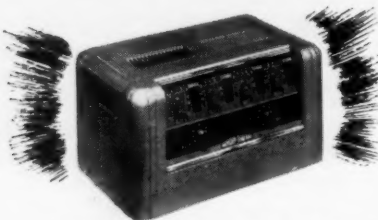


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ferent and always there is the element of surprise in it for me. I sit and wonder what he will say on this point this time. I can honestly say I have never been bored by my husband's sermons. Certainly I'm prejudiced; aren't we all? Oh yes, I have settled down at the beginning and decided to be bored, but he always gets my attitude and jolts me out of it. If I feel it is hard for him to get started, I always put on this restless, bored act and immediately he is on his toes. Of course I would not want him to know of this diplomacy, or should I say deceit?

Of course I do not always agree with him. The other Sunday, for instance, many of our people complimented him on his fine sermon. But it did not please me too well. One of our good, loyal friends met me in the aisle. His face was literally livid. "I could punch his face in," raged our good friend. "To preach a sermon like that."

"Now quiet down, Jim." I kept unruffled on the surface but admit inside turmoil. "Quiet down and think it over; you are putting implications there that aren't warranted. Get together on your thinking and you will agree on many things in that sermon." I had been telling myself the same thing.

When he shook hands with my husband at the door, fire flew. Folks backed away shocked; but miracle of miracles, my husband kept on smiling. Church over, we got as far as the parsonage kitchen and sat down to talk it out. Now he can take criticism but the sad thing about such experiences is that it often ends with the loss of a good friend.

"Come in, Jim," I called as a loud knock came to the back door. In came Jim and dinner stood for half an hour while the morning sermon was topic for debate.

Dinner over we decided to relax. Still Jim was on our minds. We weren't exactly worried for we had faith in that friendship. Just a trifle bothered was the minister's wife; the minister was fast asleep. The 'phone rang. "Gee, Mary," said Jim, "I suppose now we'll not get any more thought-provoking sermons, but we'll have to listen to a lot of pious platitudes."

"Oh no, Jim," I assured him, "you do not know Gordon very well."

"Well, anyway, you tell him if he lets anything I say make any difference, I will punch his face in," promised Jim and hung up.

Yes, I would like to answer this question this brother minister has raised. I would like to say, "If you preachers will learn to preach twenty

minutes without the use of any manuscript, that will be about all we people in the pews will be able to assimilate and what is more, no one will be bored, including your wives, and I'll wager you can repeat some of your sermons over and over and always have something new. To know forty minutes worth and preach only twenty, seems the ideal kind of preaching to me."

Just as this minister has raised the question of a wife's attitude toward her husband's preaching, I wonder if many of our lay people do not speculate upon the thoughts of the minister's wife as she sits in rapt attention in the second front pew.

It is Sunday morning, 10:55 a.m. I walk softly down the aisle, followed by my eleven-year-old son and his friend Johnny. We enter our pew. I bow my head; a soft nudge and I see my fourteen-year-old has slipped quietly in beside me from the other end of the pew. Why doesn't he comb his hair more carefully, and how slouchy he looks; why isn't he more particular and neat? Well, anyway, so long as he looks like this he doesn't have his eyes on any girl. I bow my head again. There is some commotion and now a red snow suit has pushed her way past the two little fellows and stands facing me. The brown eyes are defiant beneath the blue hood. "Mother, I am sitting next to you." A nudge; two nudges. A frown; two frowns.

With my sweetest smile I whisper, "Gordy, let sister sit beside me. You move over, please."

"No."

"Mother, you promised I could sit beside you today."

"So I did. Please Gordy, just to please mother."

"Oh, all right, but I'm not sitting next to her. Johnny can."

I sigh. I bow my head and breath a prayer, and I think it has something to do with patience.

"Jesus, stand among us in Thy risen power, let this time of worship be a hallowed hour." Gradually the tension of the week lessons and I begin to relax. As my husband stands up to preach a wonderful calmness comes over me, an overpowering sense of security in this uncertain life. Yes, this is the answer. This is the reason for it all—the long hard week just passed, with its many interruptions, the dozens of 'phone calls, the snap decisions, the calls on my spiritual strength, the overtaxing of my physical powers. The jig-saw multicolored pieces of my busy, hurried days, in the calmness of the sanctuary, fit themselves together in that central figure of the minister in the pulpit with his

quiet words of comfort and his smile of assurance.

Sitting in this quiet place I am sorry for my weaknesses, my lack of faith, my impatience and my complaints. And I know that being a minister's wife is a calling, not just a job. And now I am glad that I live in a glass house. I am no longer a housekeeper; I am the Keeper of the House.

Spring is here. Blankets hanging on the line, a robin red-breast tugging at a worm, the sound of roller skates on the pavements, the smell of dust on my curtains and the cloudy look of my windows. Time for housecleaning. Time for spiritual housecleaning, too. Good Friday has passed. I now look back on that day of tenderness and tragedy, pain and passion, sin and sacrifice, and behold how cloudy are the windows of my glass house. How many times in my selfishness have I crucified that One who has given all. Looking back on that scene at Calvary I see all my own weaknesses and my own unworthiness. But I know that because of Good Friday, Easter morn came, and when I hear his voice call "Mary," I shall look up and answer "Rabboni."

CALVARY

So often in my dreams I see
That scene on ancient Calvary,

Where men both ignorant and wise
Looked on God's holy sacrifice;

And although centuries lie between,
I feel my presence at that scene.

Was I a thief hanged by Thy side?
Or one of those who helped deride?

Or did I shed a mother's tear?
Or hide a soldier's troubled fear?

Was I a churchman standing there
With a self-righteous, snobbish stare?

Did I deny and run away?
Or was I John, with faith to stay?

Or was I Mary Magdalene,
Bringing to Thee a soul made clean?

Or did I gaze from far-off place
With blank indifference on my face?

I know not who, but I can say
That I was present there that day,

And every day I play a role
In that great tragedy of soul.

I weep to see the thorns You wear,
At times I help to place them there;
Sometimes my love and faith are great,
And yet my fellow man I hate;

Sometimes I'm burdened much with care

I do not even see You there;

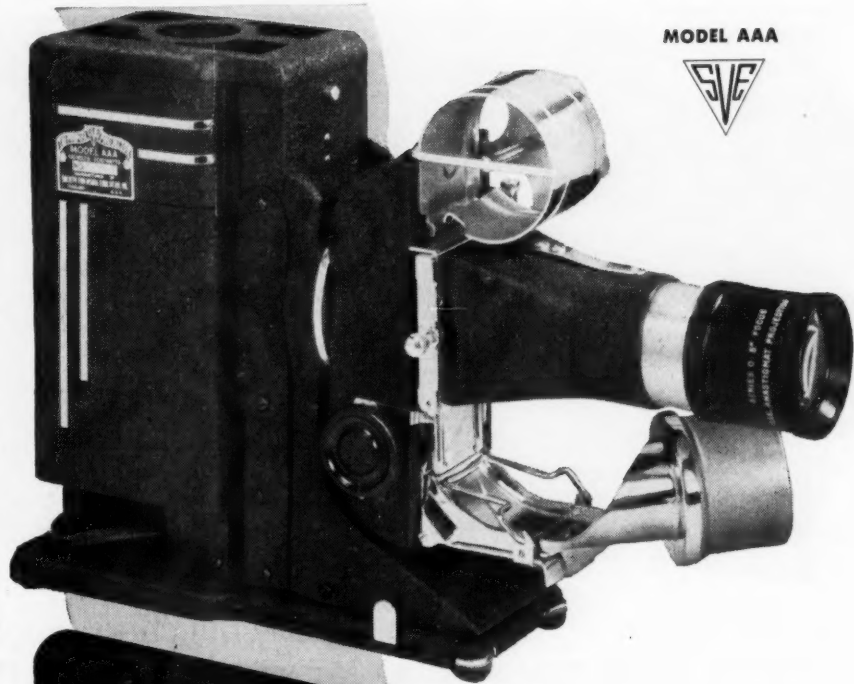
So many little things I do
That help to crucify anew;

All men are guilty of this crime,
All men of every age and clime;

'Tis only when we hear Thy voice
"Father forgive," our hearts rejoice,

And by Thy great love gathered in,
We're cleansed from all our guilt and sin.

Mary Hinkle.



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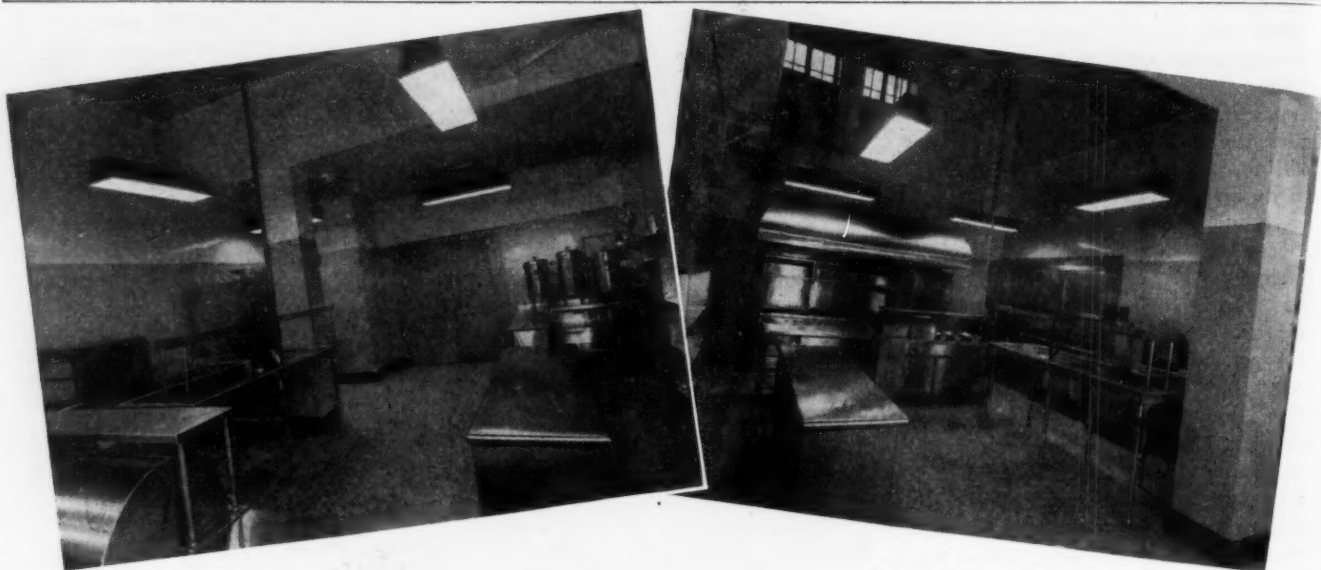
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A MODERN CHURCH KITCHEN

Two views of new all stainless steel kitchen, recently installed in Christ Methodist Church, New York City. Work tables, range and hoods are stainless steel; the floor terra cotta tile and illumination is by fluorescent lights.

Using Words to Paint Verbal Pictures

by John Edward Lantz*

The preacher uses words rather than colors for the pictures he creates. The right use of the lips mean the difference between success and failure.

THE ARTIST has his brush and the speaker his words, but the task of each is to paint pictures. Each expresses himself through his own medium and thereby communicates his message to his admirers.

A speaker should think of using words to paint verbal pictures. Not all speeches lend themselves to verbal scenery, nor indeed are all parts of any one speech adapted to such a usage of words. Yet nearly every speech has in it at least a part which lends itself to reinforcement by the vivid amplification of verbal picturization. Painting verbal pictures enables the listener to visualize with his imagination what he hears with his ears. It enables the speaker to appeal to two senses, the sense of hearing and indirectly to the sense of seeing. Verbal pictures are to speaking what printed ones are to reading.

In a sense what I am suggesting is the dramatization of material. I do not mean bodily calisthenics which some speakers misuse in performing all kinds of contortions in the pulpit

save somersaults! Rather I refer to the use of material which has within it a vital and interesting core and which contains many vivid and concrete illustrations, both of a specific and a general nature.

A. Jesus used words to paint verbal pictures in his teaching and preaching. According to Martin Dibelius in *The Message of Jesus Christ*, the Gospels as we have them are evidence of the prolific preaching of Jesus and of the extensive use of preaching in the early church as the main medium of transmitting our Lord's words and deeds. The terse sayings, he claims, are parts of sermons which had been handed down by word of mouth until they were finally gathered into written form. By this he means that the Sermon on the Mount, for example, is not exactly as Jesus preached it. Rather it is choice sayings of his which were remembered and passed down, perhaps from a whole series of sermons, each of which was quite complete in itself. So it is with the other teachings and sayings of Jesus. He used words which his hearers could

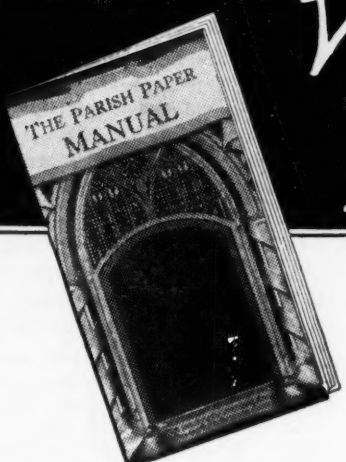
readily understand and easily remember, even for years after he said them. He painted verbal pictures of lilies, of fields ripe unto the harvest, of the Prodigal Son, and so forth.

The parables of Jesus are perhaps the best possible example of his using words to paint verbal pictures. Essentially these are stories, stories which have incorporated in them lessons of Christian truth and morality. They are interesting, concrete, and easily remembered. In one church a certain minister used a considerable number of stories in his preaching. Some of the parishioners who had not been accustomed to hearing such sermons, complained that there were too many stories and not enough preaching! The minister's reply to these people was a recommendation to study the preaching of Jesus! Study especially the choice parables and note Jesus' use of words in painting verbal pictures.

Some of the most essential characteristics of Jesus' speaking are listed below:

1. His was largely an open-air ministry.
2. The common people heard him gladly.
3. He used many illustrations, getting them mostly from the people

*Lecturer in speech, Vanderbilt University.



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Thanks for the attractive cover on the last issue of Zion Church Visitor. Our people are well pleased with the magazine.

REV. N. L. HORN
Baltimore, Maryland

I was very much pleased with the last issue of the Jesus Messenger. The magazine was far beyond my expectations. You could not have done better. I have never seen a better magazine. The workmanship is beyond criticism.

REV. R. L. McCAFFERTY
St. Louis, Missouri

Your work on the Union Methodist Episcopal Church Advocate is very good. Everybody is reading the magazine and helping us in this work.

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and events near at hand.

4. He used very picturesque language, terse phrasing, many metaphors and similes, analogies, etc.
5. His preaching was characterized by great authority. "He spoke as one having authority." He never said "I think" or "I believe."
6. There is no sharp distinction between his preaching and his teaching. The Oriental custom is to interrupt the speaker with ejaculations and questions, which the speaker welcomes. The speaker gladly answers these, which makes public speaking but little different from leading a discussion.
7. His was dramatic preaching—he set a little child on his lap and referred to it as the embodiment of his message.

B. Illustrations and Their Uses. The use of illustrations is an important part of using words to paint verbal pictures. Since the time of Jesus, Henry Ward Beecher has probably been the minister who used illustrations most skillfully and effectively. He contributed to the art of persuasion by stressing loose organization—he used an exordium, then a series of illustrations or points without any particular order, followed by his peroration. His choice of particular points depended upon his congregational reaction. Often he would not even have the order of illustrations fixed definitely in mind when beginning to speak, but when he did, he would frequently depart from it to capture the attention and interest of someone in his congregation. He might see a doctor in the congregation, for example, who did not seem to be interested in what he was saying; so he would discontinue his particular chain of thought and insert an illustration for the benefit of that doctor.

Beecher used illustrations extensively and adroitly. He said, "An illustration is a window in an argument, and lets in light." Again he said, "I can say for your encouragement that while illustrations are as natural to me as breathing, I use fifty now to one in the early years of my ministry." His illustrations were woven into the warp and woof of his sermons, and in general it was impossible to remember the illustration without remembering the truth it pointed out.

By studying Beecher's lecture on "Rhetorical Illustrations," one can discover that he used illustrations for twelve different purposes as follows:

1. To explain
2. To prove
3. To ornament
4. To impress
5. To arouse attention
6. To assist memory

7. To introduce humor
8. To stimulate imagination
9. To provide for various hearers
10. To bridge difficult places
11. To educate people to use illustrations
12. To rest audience by providing variety.

The last two uses are inventions of his and are considered as distinct contributions to the science of rhetoric.

The Reverend J. H. Jowett, who delivered the Yale Lectures on Preaching in 1912, had this significant thing to say about the use of illustrations:

An illustration that requires explanation is worthless. A lamp should do its own work. I have seen illustrations that were like pretty drawing room lamps, calling attention to themselves. A real preacher's illustrations are like street lamps, scarcely noticed, but throwing floods of light upon the road. Ornamental lamps will be of little or no use to you: honest street-lamps will serve your purpose at every turning.[†]

A sermon should be more, however, than a series of illustrations, even when outlined as a string of beads. The illustrations must be tied together by a common theme, as beads are tied together by a string. Beecher himself spent considerable time selecting his themes and the illustrations which would best elucidate each one.

He gave much thought and time to the preparation of his sermons in advance of actual delivery, although in a sense he created and composed each sermon as he was in the process of delivering it. His theory was that an extemporaneous sermon is the result of a mental and emotional encounter between the preacher and the congregation at the time they are actually sharing their mutual worship experience.

C. Figurative Use of Words. In using words to vivify meaning, the speaker should also learn to use them figuratively. He should not only strive to use them with their literal, usual meaning, but with their figurative meaning as well. He should acquaint himself with the many figures of speech and practice incorporating them into his speaking and writing. Their use will stimulate his imagination and the imagination of his hearers. A figurative use of words will enable him to say pertinent things without being offensive, inasmuch as their use makes possible implying unpleasant truths without actually saying them. Effective speakers and writers utilize them also because they supply color and charm. Our English language is so full of figurative phrases (which we call idioms) that it is impossible to speak or write at all extensively with-

[†]Jowett, J. H., "The Preacher: His Life and Work," page 141.

out using them time and time again.

Ministers should use words to help Christianize people. They should be primarily concerned about the effect their use of words produces upon listeners. They should put words together in combinations which enable them to accomplish what they wish accomplished. They should put them together in rhythmic patterns which are satisfying, in effective patterns of style, and in ways which verbalize pictorially the core of their messages. Jesus used words in this manner, and we as his ministers should emulate him in this means of serving people.

YOUNG PEOPLE NEEDED FOR OVERSEAS WORK

The youth department of the World Council of Churches has issued a call for fifty American young people to serve summer camp projects in four European countries. The available camps are in Austria, Italy, France and Germany. Positions are available to both men and women. Also, a few adult youth leaders can be used.

The camps where these young people will be placed are work and construction camps. Some of the jobs are for the construction of youth centers in connection with schools and universities. Those who apply should have some knowledge of the language of the country to which they are to be assigned. In some instances English seems to be sufficient.

The expenses for the term of three weeks, including transportation, will run from \$500 to \$650. Since no scholarships are available it is necessary for applicants to make their own arrangements for the service. Our suggestion is that local churches, or local church federations, sponsor individuals for the work. It is practical, direct approach to international friendship. While the person receiving the appointment will receive the greater benefit the churches who participate in the expense will receive some of the inspiration.

Further information may be secured from Robert Tesdel, Church World Service, 214 East 21st Street, New York 10, New York.

Credit for work done is just as much a part of the pay envelope as cash. People will feel underpaid, if they miss credit, no matter what they receive in money.—Clarence E. Hill.

* * *

Do not talk a lot. Let the other fellow talk. Start him off with a question or a suggestion. You know very well people are starved for attention. Do a lot of listening. Make your words few and well chosen.



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Religious Training in the Commercial Boys' Camps

by C. E. (Stoney) Jackson*

Ministers are often puzzled about recommending camps to members of their congregation. This article will clear away some of the cobwebs and show just what religious instruction may be expected in such institutions.



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WITH summer approaching most ministers are thinking, with their parishioners, about the summer activities of their youngsters. With the increasing pressure of outside duties in a highly organized world the parent has less and less time—or desires less—to devote to the home and planning of family activities during the months when children are free from school obligations. The summer vacation period has become a problem.

Ministers are becoming more interested than in previous years in the leisure time activities of youngsters, for the increasing wave of crime on the part of unoccupied youngsters gets more alarming as time goes on.

There was a time when most mothers were at home and devoted all or most of their time during summer months to supervising the activities of the children. If boys or girls were able to go to a one or two-week scout camp, or a church camp, that gave the mother all the vacation from the children that was desired and there was little reason to plan longer periods of family separation.

With so many mothers working and with those who are not working having so many and so regular demands on their time outside of the home there is now need to think seriously about possibilities for occupying the child's summer time in an organized manner, under adequate supervision. In this planning the minister comes into the picture more each year, being asked for information and advice as to summer programs.

Most ministers can give adequate information about the summer camps of the churches. They know the program and personnel and can recommend a particular camp and period for the child's attendance. But there are many families now sending their children to commercial camps which run for a period of eight weeks or longer and it would seem wise that the minister be informed as to what these

camps have to offer. It is to afford that information that this article is written.

The families who seek the minister's advice as to camps are likely to be interested first of all in the religious training and influence in these camps and that will naturally be the paramount interest of the minister himself . . . certainly it should be.

I have not been able to visit all the camps in operation in the United States or to get information about all of them. That would be pretty well impossible since there are several hundred of them. I have been able to visit many of them and to obtain information about many others. I have served as chaplain and boxing coach at two of them and will do so again during the coming summer.

As far as I can determine . . . that means that I include only the camps I know about in this statement . . . the camp where I serve is the only one that retains an ordained minister on the staff full-time to direct the religious activities of the boys. Mine is a boys' camp. Though I do coach boxing, my major duties are in the field of religion and that program is recognized as a definite and integral part of the camp activities. The program is so set up that there is no interference with it.

We have a Sunday morning service for Protestant boys. When the camp enrollments are completed I make a list of all boys who are Catholic and, unless parents state that they prefer the boy to stay for camp services on Sunday, the boy is sent by camp truck to morning mass in Hendersonville along with other boys of the same faith. Where there are Jewish boys in camp, they are given the privilege of attending Friday evening services at the synagogue in town in lieu of the camp service on Sunday morning. The larger number of these boys have preferred to attend the morning service at camp.

A vesper service is held on Sunday evening and all boys attend that serv-

*Founder and director of the Christian Athletes' Foundation and chaplain of Carlyle Boys Camp.



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Do you share our convictions and concerns? Will you make common cause with us? May we send you tracts concerning the 5,000,000 voters campaign and other tracts incident to our Crusade? We need your help! Freedom needs friends and crusaders who, in the areas of their influence, will uphold it and the sense of individual, personal responsibility which alone can preserve it.

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ice unless there are strenuous objections on the part of parents to the boy attending services not conducted by a priest or rabbi of his own faith. The service is brief and of an inspirational nature . . . designed so as not to be repugnant to any faith but emphasizing the basic principles upon which all can unite.

All services are strictly inter-denominational but the morning service is definitely and strongly Christian in its emphasis. After the service is over communion is offered to those boys who are from churches whose custom it is to celebrate the Lord's Supper every Sunday. Those from communions which make such an observance at stated intervals are invited to partake on the particular Sunday that would be communion Sunday at home, if they remember the date.

We offer a daily period of religious instruction of 45 minutes but that particular period is purely optional and there is no urging a boy to avail himself of that instruction unless parents have requested that he do so. Again, the instruction is designed to be completely inter-denominational, emphasizing only the principles and practices which are common to all Christian faiths.

In our particular case, boxing shows, which occur one night a week, are opened with prayer and closed with a benediction. Other evening programs are not conducted in the same manner unless it is the desire of the individual instructor.

Let me emphasize that the religious program is a part of the total camp program. The camp is not a religious camp. It is a commercial camp; a business enterprise for profit. In this case the basis for continued profit and success is based on giving the boy exactly what his parent, who pays the bill, wants him to have at camp. Hence varied programs and equipment to appeal to all tastes and interests . . . and a meticulous supervision and safety program. One serious mishap and a few very unhappy campers can put a camp out of business, but quick. So the greatest assurance a parent has of proper treatment of a child is the fact that the owner of the camp, like a person in any other business, wants to make money and he can best make it with satisfied customers. Honest directors in the commercial field make no claim to lofty and charitable motives in camping. They just offer sound and ethical business practice as bait for the parent who would spend money with some camp.

Now that you have a picture of the religious program of the camp I am

most familiar with, let me give you, briefly, a composite picture of the religious programs in camps generally . . . as best I can get it.

As I said, few, if any, camps retain an ordained minister or other leader particularly trained in religion on the staff. Many would not if they could because they claim it is almost impossible to get a minister who will not want to run the whole camp along religious lines and "give them trouble all the time." That's their statement, not mine. Another very good reason is that this season actually takes about three full months of the preacher's time . . . it is not a vacation. The reason I am able to do it is that I have made work in camps and athletics in general my major ministry both by choice and circumstance of health. I serve churches in supply and ad interim capacities but only do so when camp chaplaincy, work in the Christian Athletes' Foundation and writing sports and other articles for various religious publications will allow.

The religious programs of the camps generally consist of a brief Sunday school lesson, with a prayer and some songs, taught by a lay member of the camp staff. This is usually done by some member who has had some experience in teaching Sunday school classes at home, but the selections are made at random, many times rotating the assignment among the staff. Some staff members are incapable, others abhor the job and do it only because it is required of them. Conversely, there are some camp men who are as expert in this line, perhaps more so, than the average minister would be. Talks at these sessions have to be so correlated with the activities and interests of the boys that they get lessons clearly . . . and painlessly. No high pressure preaching will do here.

Other than the morning Sunday school lesson on Sunday, there is virtually no religious program in most of the camps. Many would like to have it but can't and therein lies a real opportunity for service to ministers who are willing to make sacrifices to do this work.

Some of the camps have a scripture reading and an occasional prayer at the morning assembly periods. Most of them, in fact all that I know anything about, return thanks for food at each meal before the boys sit down to eat.

The girls' camps, though without chaplains, generally have a greater spiritual emphasis than the boys' camps. This is not strange, since it seems that the female of the species has a stronger tendency toward de-

voutness than the male. Many of them have a friendship circle and use the Mizpah benediction at the close of Saturday night dances with visiting boys' camps. In most camps, the religious program depends entirely upon how interested the camp head is in such a program since there is no trained leader there to see to it that the program is given the proper attention. Though having an over-all picture of religious life in the camps, I would strongly suggest that any minister or active Christian family looking for a camp investigate the particular program and leadership of the camp under consideration. This author will be glad to help insofar as he is able in giving any specific information needed, regardless of the camp. That they may be in competition with the camp I serve makes no difference to me. I'm in business for the Lord, not the camp. With Dr. Leach's permission, my address is P. O. Box 1406, Tullahoma, Tennessee . . . Telephone 2355.

The above facts are pretty much "IT" as far as religious programs are concerned in the commercial camps. But let me repeat that there is a wide open opportunity for a real ministry here. I'd be pleased to hear from ministers who are interested. I might be able to help place you in a camp. These camps have more boys than the church camps in the aggregate and they have the boys for a much longer period of time. It's a field we can well afford to invade. I'd like to form a summer camp Chaplain's Association. Such a group could possibly work itself into a position of great influence in establishing religious programs as a part of all such camps.

To give you an idea of the opportunities in this field, let me say that in a radius of 150 miles around Hendersonville and Asheville, North Carolina, there are over 75 commercial summer camps, both boys' and girls'. Where one camp goes out of business, there are two that start. Most of them seem to be doing well. That's only a small part of the vacation area of the United States and each such area is dotted with similar camps.

The Normal Camp

As you visit most camps for boys you will find a large lake with an adequate number of boats and canoes. All boating and canoeing activities and instruction are carried on at the lake but there is no swimming allowed. The swimming is done in a regulation size pool. The reasons are obvious. Though well-trained water front staffs are maintained in adequate number to su-

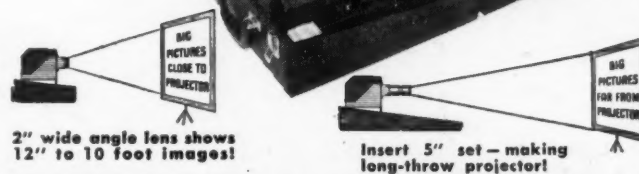
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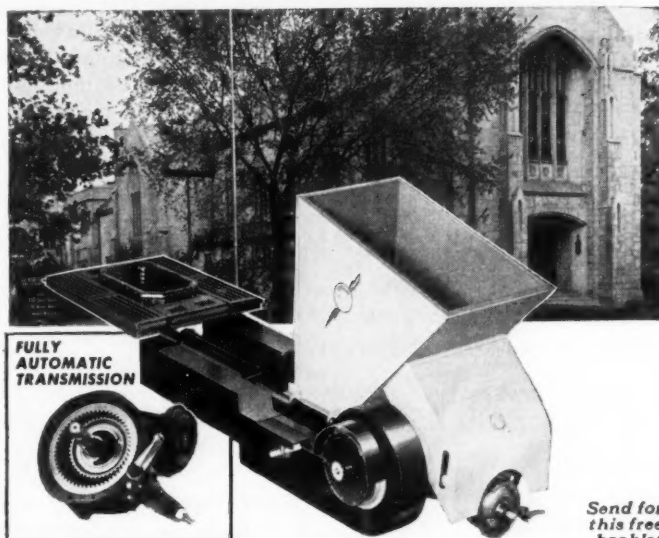
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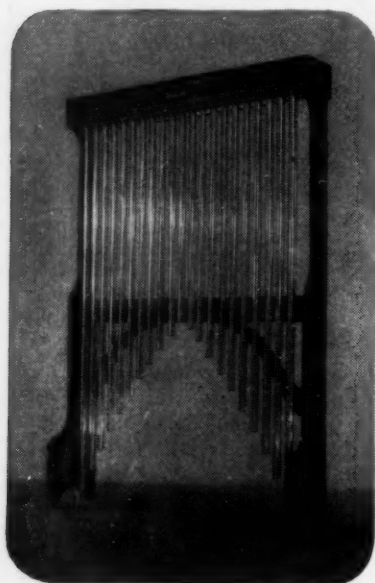
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Church's Liability for Sidewalk Accident

by Arthur L. H. Street

WHERE a church maintains a coalhole in an abutting public sidewalk, with a heavy iron cover, of usual type, is the church liable for injury to a pedestrian who falls into the hole, due to removal of the cover; there being nothing to show that the church's representatives removed it or knew that it had been removed? No, according to the decision lately rendered by the Minnesota Supreme Court in the case of Fandel v. Parish of St. John the Evangelist, 29 N. W. 2d 817. The court upheld a judgment of the District Court in St. Paul dismissing the pedestrian's suit for damages.

One point decided by the Supreme Court is that a coalhole situated in a

public sidewalk does not fall within the rule of law that where injury is caused by an instrumentality under the exclusive control of the owner but who was at fault is uncertain, the burden is on the owner, if sued for damages, to show that he was not at fault. Obviously, a coalhole with the usual type of removable iron cover is not under the exclusive control of an owner of premises when situated in a public sidewalk or alley, etc. The coalhole had been maintained for seventeen years and there was no showing that any previous accident had occurred. It was also shown by the evidence that the coalhole had not been used by the church for five months.

Commercial Boys' Camps

(From page 29)

pervise such a divided aquatic program it would be impossible to pay enough water front men to make a large lake safe. Since drownings are definitely bad business for a camp the pool is used for swimming to avoid accidents. It isn't too difficult to police a pool while swimming is in progress and it isn't a great job to make boating comparatively safe on a lake, but to have both going on in the same place at the same time makes an impossible task.

Some camps have only softball fields in regulation size as far as baseball activities go. Others have full-sized hardball diamonds. Nearly all of them have at least one regulation football field though the activity is confined to touch football. The prohibitive price on adequate football equipment for all who might be interested and the fact that football is out of season during the camp term explains the absence of contact football.

From five to a dozen tennis courts will be found at your camp. You will see an archery range, a rifle range, shuffleboard courts, craft shop, gymnasium, regulation track, photography

room, etc., in the realm of equipment for the various activities. Oh, I almost forgot my pet activity! Yes, you'll find in the gym a ring for boxing and wrestling instruction and contests.

All these activities are presided over by one adult counselor. Likely he is a man with high school or college coaching experience in his particular sport. He is assisted by junior counselors who are college or senior high school competitors in the sports they oversee. Each boy selects the sports in which he takes training regularly and may participate in those he hasn't put on his regular program during the optional periods that are provided each day, all Sunday afternoon being counted an optional period in most camps. The camp office has a schedule of each boy's activity at all times and if you should come to camp to visit Junior you will be taken straight to him, or he will be brought to you.

A word here about boxing and wrestling . . . the really rough sports . . . at camp. They are optional sports. No boy is urged to take either boxing or wrestling, though many veteran leaders agree with me that it is a vital necessity in the full development of a boy. Team sports are a great need.



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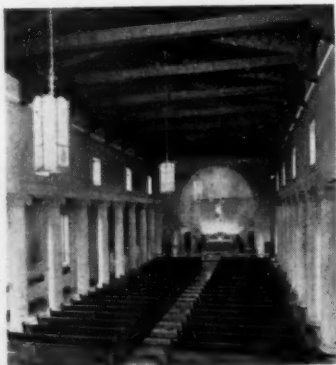
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Through them the boy learns to cooperate and to sublimate his own interests for the good of the group or team. He learns that he must know what the other fellow is doing as well as his own job. No boy's training in sports is worthwhile unless he learns to be a "team man." But, in a highly competitive world, it is also vital that a boy learn to depend upon his own skills and to keep his head when he is "on his own." No sport so prepares a boy for life in that regard as does boxing.

The value of boxing training for a youngster depends largely on the manner in which it is given. Unfortunately there are many amateur boxing coaches who are largely interested in getting enough bouts together to make an attractive card for the campers and outside spectators. They like to put light gloves on the boys so that there may be blood . . . so the boys can learn to be "rugged" . . . and sadistic parents and boys may revel in the sight of one boy painfully injuring another. In many cases a boy who shows ability and willingness is encouraged to pursue boxing with an eye to entering the professional ranks.

The system I have always used is quite different. The boys use 16-ounce gloves . . . pillows to the boxing profession. The gloves are sometimes hard for the boys to handle easily, particularly in the beginning. But these gloves make it possible to put plenty of energy into the activity without inflicting serious injury. It is well-nigh impossible to knock a man out with the pillows and they will not cut like a smaller glove. If two boys get in the ring and it becomes obvious that one is far superior to the other, the match is stopped to avoid, not only injury, but embarrassment and discouragement on the part of the less capable performer. One point is always brought out strongly, i. e., the instruction and training is given that the boy may know how to defend himself. The statement is always made "If you go into boxing with ideas of being a professional, you'll have to beat me first . . . and decisively enough to do it over my dead body." I teach boxing as much to keep boys away from the slime of the boxing racket as any other reason.

The quarters in which the boys live at most of the camps are not luxurious, but are commodious. The seniors and intermediates . . . camps are divided into juniors, intermediates and seniors . . . live in cabins that accommodate eight campers and two counsellors. In some camps central toilet facilities are available for these campers, there be-

ing none in the cabin itself. In other camps, such as ours, the boys have toilet facilities in each cabin but have to use a central shower house. The junior campers live in dormitories that are divided into sections accommodating three campers and one counselor and in most cases they have complete toilet and both facilities without going outside their own quarters. Juniors are accepted beginning at seven years old, so much more meticulous care and supervision is given in "junior row."

In every camp there is a spacious dining hall and clean, adequate kitchen with good cooks. I have known of only one or two camps where food was not ample, though some are naturally better in this regard than others. In our particular area the state health officials are quite stringent in their examination of the camps and if things are not in excellent shape the camp is not allowed to stay in business.

Every camp has a registered nurse in charge of the camp infirmary. In some cases, where a camp is quite a distance from a town, a doctor is kept on the staff when possible. In the case of the camps with nurses in charge, arrangements are made with nearby doctors and hospitals for the care of cases that are serious. Minor illnesses and injuries are cared for by the camp nurse and a doctor is retained to make periodic visits to the camp infirmary. Camps are particular to safeguard the health of campers in every possible way. Again, it is just good business.

As for spending money, there is no need for a great amount. Two dollars a week is all any boy can use unless he is pampered and extravagant and everything possible is done at camp to discourage such a practice on the part of any boy. The boy's actual needs are so well taken care of that there is no need for the spending of money. The spending money the boy does have is put into a camp bank and he is given a check book which he uses to make purchases at the camp store. In this way his money is not only cared for to protect him from losing it but he is also given some practical training in the handling of his own bank account.

Periodic sight-seeing trips to points of interest within a reasonable radius of the camp are made by the boys. There is inter-camp as well as intra-camp competition in the various sports.

Laundry is done in the camp laundry at some camps and in others it is taken to a laundry in town. Laundry is included in the fee at most camps.

The average fee for eight weeks of camping is \$350. That is based on a low of \$275 charged at two camps and

a high of from \$450 to \$500 at a few of the "higher-class" camps. In the latter cases you pay for an established name just as you do with so many highly advertised products you may buy every day. In some camps the fee is all-inclusive. In others such activities as horseback riding are counted as "extras." In one camp where I served—the camp is now closed—the fee was \$365 and horseback riding was \$30. There were other extras which ran the price out of reason. At my present camp the fee is \$310 and includes horseback riding along with many other things.

When determining the cost of sending a boy to camp a large item is transportation. For instance, most of the boys I have taken to camps were taken from Florida. By the time first class railroad transportation was paid for, along with other incidentals, it cost around \$500 for the boy's season at camp. Unless a family can afford to invest \$500 for a child, don't consider a commercial camp any further.

The information here given is based largely on boys' camps but the same general picture will be a true one of the girls' camps except for those particular items and activities that are necessary because of the difference in the sexes.

I trust that the foregoing information may be helpful to every minister faced with the problem of counselling on summer activities for youth. I strongly suggest that families with low incomes who are interested in camping get in touch with the denominational camp or with the Christian Athletes' Foundation about its camping program.

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SERMON STARTERS

A. The Spirit of Truth

I will ask the Father, and he shall give you another Paraclete that he may abide with you forever: the Spirit of Truth, whom the world cannot receive, because it seeth him not nor knoweth him.—St. John 14:16-17.

I. The Holy Spirit is the Spirit of Truth by a double title: because he proceeds from the Truth, and because he manifests the Truth. He proceeds from Jesus who said: "I am the Truth."

Jesus, as Word, gives us the Spirit, since in the hierarchy of the three Persons, he, along with the Father, is the originating principle of the Spirit.

Jesus, as Word incarnate, gives us the Spirit, since by his redemptive sacrifice he merited to send him into the world.

The Holy Spirit manifests the Truth: "The Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." Thus does the Holy Spirit continue the work of the Word incarnate.

It is good indeed to have the Truth, since human things are so deceptive. It is good to have it "always"—"that he may abide with you forever"—since human things are so unstable and so frail. "We give thee thanks, O Jesus, for the gift of thy love. Thy gifts are true. They are not given for a day. I would have my gift sincere and irrevocable. Make thou my gift to the Father within me by thy Spirit."

B. On the one hand he lights up the Divine Master in the sight of our souls: "He will glorify me," said Jesus. He gives us understanding of the thought of the Father incarnated in Jesus. By interior illuminations he brings the greatness of Jesus into clear light, and enables us to penetrate the deep significance of the sayings and teachings of the Savior. The Apostles had certainly heard all these sayings, but had not always understood them. The Holy Spirit brought back to their minds, in fullest light, all that up to then had been obscure. "He will bring back all things to your mind, whatsoever I have said to you." And we too, have we not often had the same experience? A phrase of the Gospel, read perhaps a hundred

times, becomes suddenly and vividly significant. A breath of the Spirit has passed.

* * *

On the other hand, the Spirit acts on our souls themselves, to make them more attentive to the Truth, more disposed to receive it. He produces, fosters and protects in us all the virtues, and very especially the theological virtues.

He bestows on us his gifts, that we may be the more ready to receive his inspirations. The world, for its part, cannot receive the Truth, because it is not disposed to receive the Spirit of Truth. "O Spirit of Truth, abide in my soul, and make thyself known by revealing the adorable Master."—Emile Guerry in *God the Father*; Sheed & Ward.

B. Secrets of Effective Prayer

Introduction: Ours is a world of confusion. It is a world of conflict. In many respects it is a world of chaos. Conflicting ideas and ideals, implemented by impersonal economic forces and empowered by poisonous prejudices, combine to make life a dark muddle where it should be a revealing melody. And what one sees among races and nations is but an enlargement of a candid picture of the average mind. The average mind, too, is the scene and theatre of conflict and confusion, of deep disharmonies and irreconcilable desires.

The need of the individual, therefore, is no other than the need of humanity. What is it? It is a sense of the presence of God. It is personal, spiritual integration by the power of God. It is to find the peace and poise of God. It is to find the secret of life's value and significance and our reason for being. And it is to engage and employ the power by which we live as our best desires dictate and do as our fairest dreams demand. What does this suggest? One thing, and one thing only: communion with the living God, the name of which is prayer. But there are secrets of prayer, just as there are secrets of beauty and love. In daily devotions, especially those final devotions of the night time just before we fall asleep, there are three secrets of effective prayer which, practiced daily, will bring to us the triune gifts of peace, rest and power.

A. Relax.

1. Relax physically. Let go! Let every muscle of the body (from eyes to toes!) relax.

2. Relax mentally. Let the mind become a blank so far as all anxious and corroding thoughts are concerned.

B. Realize.

1. Realize with keenest awareness how good life really is: for example, physical life with all the joys of the senses, and social life with all the elevations of friendship and the ecstasy of human love.

2. Realize the presence of God in Christ. God is able and available. He is nearer than breathing. He is the Shepherd who neither wearies nor sleeps. Christ is alive. He is with you—real and radiant. And he touches and heals, leads and lifts and empowers you. Say: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the quiet waters; He restoreth my soul."

C. Resolve.

Completely relaxed, and sensitively aware of God's presence and power about and within you, move on now to resolve to practice that presence and to employ that power for ends and ideals to which you can commit your life in some beautiful and heroic fashion.—H.D.M.

POETIC WINDOWS

Generosity

You who have everything,
give!
Give yourself as the rain
gives itself to the parched earth.
Give yourself as the sap
gives itself to the tree.
Give yourself as trees give themselves
in flower and fruit.
Give yourself as the earth gives her-
self wholly
in sheaves and roses.
And the sea in salt and fishes.
And the sky in its blues,
its sun and its stars.
And the prairie in horizons and roads.
And the mountains in curves and colors,
in green things and fountains.
You, who have everything,
give!
For even the harsh thistle
gives itself as an emblem of pride,
gives itself in its snow-flower or flow-
ers of blood,
gives itself even though it be of its
thorns,
but gives what it can, what it has.
Even the very stone
gives itself in its hardness.

You, who have everything,
will you be harder than the stone
harsher than the thistle?
You, who have everything,
give!—A. S. Dini in *Contemporary
Latin American Poetry*; New Direc-
tions Press.

Hospitality

I saw a stranger yestereen;
I put food in the eating place,
Drink in the drinking place,
Music in the listening place;
And in the blessed name of the Triune
He blessed myself and all my house,
My cattle and my dearest ones.
And the lark said in her song,
'Often, often, often,
Goes the Christ in the stranger's guise;
Often, often, often,
Goes the Christ in the stranger's guise!
—Gaelic

Fame and Friendship

Fame is a food that dead men eat,—
I have no stomach for such meat.
In little light and narrow room,
They eat it in the silent tomb,
With no kind voice of comrade near
To bid the feaster be of cheer.

But Friendship is a nobler thing,—
Of Friendship it is good to sing.
For truly, when a man shall end,
He lives in memory of his friend,
Who doth his better part recall
And of his fault make funeral.

—Austin Dobson in *Collected Poems*;
Kegan Paul, London

Little People

This poem is for those
who died unarmed, bewildered, * * *
behind high-voltage fences
behind barbed wire fences or dark
impenetrable walls,
who died slowly and dully, with days
and weeks and years of dying—

the peasant Pole and the fisherman
Greek, the Norseman
and the Russian,
the Jew, the Frenchman, the Yugoslav,
the Czech * * * the German—
the parachute flier, the cut-off dough-
boy,
the surrendered poilu, the captured
Tommy, or the wounded Red—

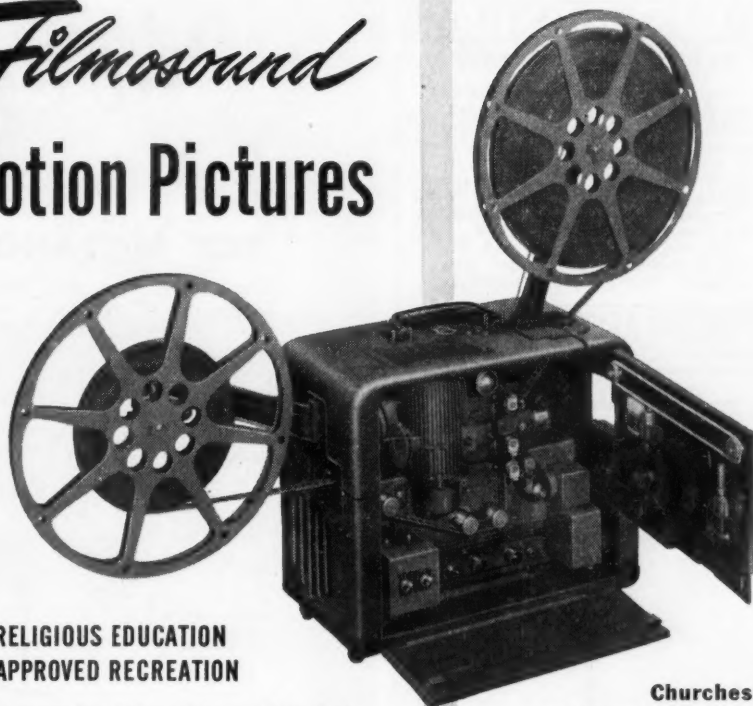
this is for the slave worker dying
when he could work no longer,
the idealist, when he dared to dream
of a better world;
the wise man, dead for the wisdom
incompatible with murder,
the freeman, for his freedom,
the good man, for his God * * * the
colored man, for his color—

this is for the guerrilla and the par-
tisan,
the Marquis, the ELAS, the Loyalist
* * * the saboteur—

this is for the little nobody-people who
got in the way and died
without glory or hope,
without food * * * or weapons in their
hands,
without a hearing or a trial * * *
without sense, without reason,
without medicine or God, without the
Last Sacrament—

for whom there will be no marble
chiseled, no copper hammered

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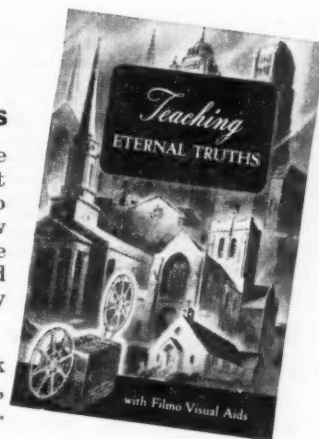
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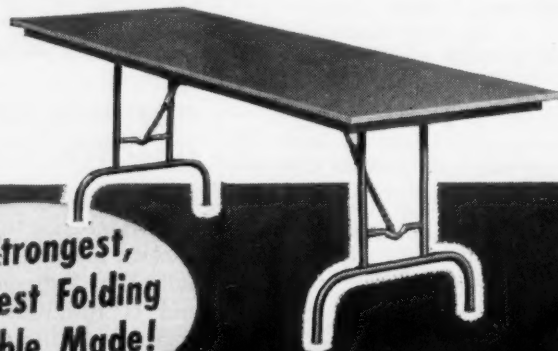
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died
at the hands of more expert, more
calculating murderers,
and because they were many million
*** mostly poor.

—Walter Benton in *Never a Greater
Need*; Alfred A. Knopf

The Value of Love

"Why do you love me in this way?
What have I ever done for Thee
But grieve Thee with my sins each
day;
My Love, what does Thou see in me?"

"What dost Thou seek from my poor
heart?"

I have no love that is not still
Tainted with evil, and in part
Mixed with self interest and self will.

"This poor weak trembling love of
thine,
I value it, see what I paid
To win it. Lo, these marks of Mine
In hands, feet, side, for thee were
made."—Isabel Canning

One Red Rose

My love she is a rose that lives
When nothing else does any longer.
Winter deepens and worlds die,
But one red rose meanwhile is stronger.

My love is that one, and I live
Because she does, in wind and rain

That are as warm as when we first
Were slips of summer to be slain.

Yet this my rose, outliving frost,
Is fresher now than any new one.
She alone, of all that smile,
Is red and loving, is the true one.

—Mark Van Doren in *New Poems*;
William Sloane Associates

SELECTED PROSE

Life is full of unpremeditated moments, when a curtain seems to rise swiftly and silently, and for an instant one sees beyond it into a familiar yet transfigured world. I suppose that almost everyone has known these strange resurrections at one time or another, and if my own experience of them is exceptional at all it is perhaps only in having been so frequent, and in having seemed to me so mysteriously moving and significant.

But it is by no means only the unpremeditated moment of the past whose poignancy perplexes me. Even when I evoke the remote past deliberately I see it bathed in the same strange light, at once unearthly and intimate, and am conscious of the same exquisite pang, such as a human spirit might feel on the threshold of Paradise. Nor is it only my own remembered experience, the smell of a tarred fence or the sign of the breeze in Scotch firs,

which can thus stir me. The whole world of childhood, even those parts of it which I never saw, seems now to have been miraculous. I think of my own raw village and the sun-drowsed surrounding woods, and it is an enchanted country; but so are the villages beyond, the villages I never saw, and the thronged streets of towns whose names I never heard; for they are part of the same world, and they still enchant. Indeed this is one of the clearest signs that there is a mystery and a significance peculiar to childhood, and lacking in any other region of the past. For I can remember some coloured byways of youth, transfigured maybe by first love, and it does not open many windows in the mind, nor convince me that every neighbouring lane or street was equally memorable. And that is precisely what the glimpse of childhood does. The world of youth may be a world full of miracles, but the world of childhood is a miraculous world. Its special quality may be indescribable, as the experience of the mystic is indescribable, but none the less, like his, it is clearcut. And although it is impossible to convey the paradisaical nature of my memory of the afternoon on which I first picked wild daffodils, under a saffron sky in spring, it is more real to me than the tree outside my window. In whichever manner then the past is revisited there is undoubtedly something numinous about the experience. For the moment it is sufficient, as in the presence of sublime art, to be conscious of the stab of a profound but indefinable significance.—Lord Elton in *Such Is the Kingdom*.

My Spiritual Home

I shall build a spiritual home wherein I may dwell, fully cognizant of my divine spiritual heritage.

Spiritual living is demonstrating spiritual qualities. Therefore, in the living-room of my spiritual home I shall have the steady flame of love around which may gather all those who come. I shall have the comfortable couch of friendliness ready to receive guests. I shall have the cup of joy to offer and bouquets of beautiful thoughts to look upon. The deep chair of peace and contentment will stand in its rightful place, and lamps of faith will glow everywhere. There will be wide windows of such clarity that through them I can see only the attributes of Spirit in those who pass by.

My spiritual home will have a dining room. Here I shall partake of my Father's daily bread, given to me without stint. There must always be guests for, as my Father gives, so must I

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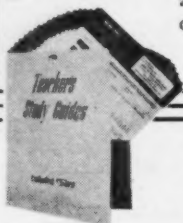
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The Eternal Galilean

He comes to us as One unknown, without a name, as of old, by the lake-side; He came to men who knew him not. He speaks to us the same word; "Follow thou me!" and sets us to the tasks which he has to fulfill for our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings, which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience who he is.

—Albert Schweitzer

Dogmas and Doors

A system of dogma may be the ark within which the Church floats safely down the flood tide of history. But the Church will perish unless it opens its windows and lets out the dove to search for an olive branch. Sometimes even it will do well to disembark on Mount Ararat and build a new altar to the divine Spirit—an altar neither in Mount Gerizim nor yet in Jerusalem.

—A. N. Whitehead

BOOKISH BREVITIES

Edited by Canon V. M. Demant, of St. Paul's, *Our Culture* is a book both to challenge our Western complacency and to cheer our hopes. This volume represents the Edward Alleyn Lectures delivered at Allen's College of God's

Gift, Dulwich. The lecturers include Canon Demant, H. A. Hodges, Christopher Dawson, Maurice B. Reckitt, and that ever fascinating and challenging woman, Dorothy L. Sayres. The book deals with the religion of culture, the culture of religion, the present crisis in culture and civilization, and the roots of Christian culture. With cumulative effect these distinguished lecturers present the evidence for the almost complete secularization of Western culture, the impotence of that culture, and the critical necessity of going back to the original springs and sources of Christian civilization if all that is finest in our life and tradition is not to be completely blotted out (S. P. C. K. Press, London, 5/-) * * * Based upon sixteen famous short stories *The Lost Gospel*, by Robert E. Luccock, represents a rather new and very fascinating technique in preaching. The author's style is simple, vivid, vital and homilectically provocative (Harpers, \$1.75) * * * F. D. Maurice was unquestionably the foremost theologian of the Church of England in the nineteenth century. Maurice was the prophet of Church unity. Most men think of him as a pioneer in what, for lack of a better name, was known as Christian Socialism. Fundamentally, however, he was a theologian—powerful and prophetic—and it is as such that Alec R. Vidler presents him in a masterful exposition entitled, *Witness to the Light*. There is genuine substance in the deep places of Maurice's thought and Vidler not only brings it out into the light but also shows how and where it is relevant to our present day problems and needs (Scribner's, \$3) * * * After four years of silence—silence imposed by war—we are happy to welcome again that long famous annual, *Oxford Poetry 1947*, which contains more than thirty poems by more than twenty young Oxford poets. In his introduction to the collection

Lord David Cecil calls attention to poetic trends which are "both new and encouraging," and rejoices in "the unashamed enjoyment of the aesthetic qualities of language" which the new poets reveal. The religious note is not only present but impassioned. It is a lovely little volume and much of it is quotable (Basil Blackwell, Oxford, 3/6) * * * Untimely death cancelled Herbert Ellsworth Cory's promise to write a series of four books dealing with fundamentals of Christian theology. That much which Dr. Corey planned to write would have been in the nature of an apologia—a defence of his act of joining the Roman Church—may be assumed. Nevertheless he was a brilliant scholar and a man of deepest sincerity and we regret that he was not given time to have his say. It is our good fortune, however, that he did manage to complete a book—a very discerning and distinguished book—which deals with the place of aesthetics in the field of philosophy and life. The title is *The Significance of Beauty in Nature and Art*. Here is a book of vast and varied erudition, genuine insight, and offering treasures of illustration (Bruce Publishing Company, \$4) * * * Most published sermons are too long, much too long. The greatest help and stimulus for the preacher comes wrapped in short sermons—compact, lucid, and obedient to the laws of logic and of homiletic art. And such a collection is *God the Father*, by Emile Guerry, translated by A. H. C. Downes. Biblical, contemplative, and doctrinal—with the doctrine of God as Father central in Christian faith, and adoration central in Christian worship—Emile Guerry writes of and from the interior of Christian experience. The book is deeply devotional and its occasional touches of Latin sectarianism are not too obtrusive. The brief prayers which occur within the body of each sermon—one following each division—are, if not unique in preaching, devotionally inspiring and helpful (Sheed and Ward, \$2.50) * * * *New Poems*, by Mark Van Doren, offers us the latest and, indeed, one of the best poetic feasts from the brain and hand of a very distinguished author. The volume contains one hundred and thirty-five poems—an interesting mixture of lovely lyrics and serious philosophical poems many of which reveal the poet's awareness of the strains within our life and culture (William Sloane Associates, \$2.50) * * * "Why is man so competent technically and yet unable to order his own affairs?" This is a question which has haunted and which continues to haunt our best minds and all men with hearts of goodwill. And this is the question

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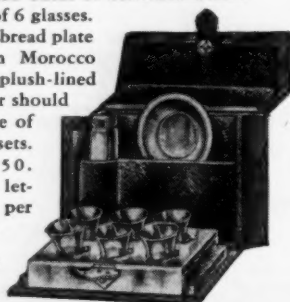


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which is faced by a distinguished English physicist in a book which, according to Cyril Connolly of *The Observer*, London, "goes further than any other to diagnose our ills." The title of the book is *The Next Development in Man*. The author is Lancelot Law White. White finds the closest historical parallel to our present situation in the centuries 600-400 B.C. Man, he says, is the central problem—as, indeed, he always has been!—and man is in the midst of fundamental change and what is needed is a world-wide reorganization of thought. How are we to proceed? Confucius sought to restore the true way of life, Socrates to discover it—which shall be our method? According to the author the way of Socrates is the only way because, though there is much to reclaim, yet "the premises of ancient thought are no longer appropriate." White sees no hope in any one doctrine, whether it be religious, cultural or economic. "However important Christianity, humanism and Marxism have been for the welfare of man," he says, "their continued failure to achieve any semblance of the unity of man is warning enough to those who would at one stroke resolve the conflicts of centuries." What is needed, urgently needed, is a search for unity in diversity and continuity in change. Modern man is beginning to inquire into his own nature; but this he can do only in the light of what he believes to be his destiny. White looks at what he believes to be the next essential step, a philosophy for what we have come to call "one world." He can be forgiven for not being able to see the more distant scene. At any rate this is a book by a thinker and for thinkers. It has very definite religious implications and, whether in agreement or disagreement—but assuredly with partial agreement—no thoughtful moral leader can afford to pass it by. It is a truly significant book (Henry Holt, \$3.50) * * * *Such Is the Kingdom*, by Lord Elton is a book which preachers will treasure. They will treasure it for its haunting prose, uncommon illustrations and spiritual discernment. Above all they will treasure it for its celebration of the greatest and yet most neglected of all virtues, namely, humility. This is a book wise with the wisdom of the unspoiled—the child and the saint (Collins, London, 6/-) * * * Allan Knight Chalmers, descending from the pulpit of the Broadway Tabernacle, New York City, to become a professor at Boston University, gives us a volume of splendid essays in *High Wind at Noon*. Why any preacher of Chalmers' calibre should descend from a pulpit to sit in a professor's

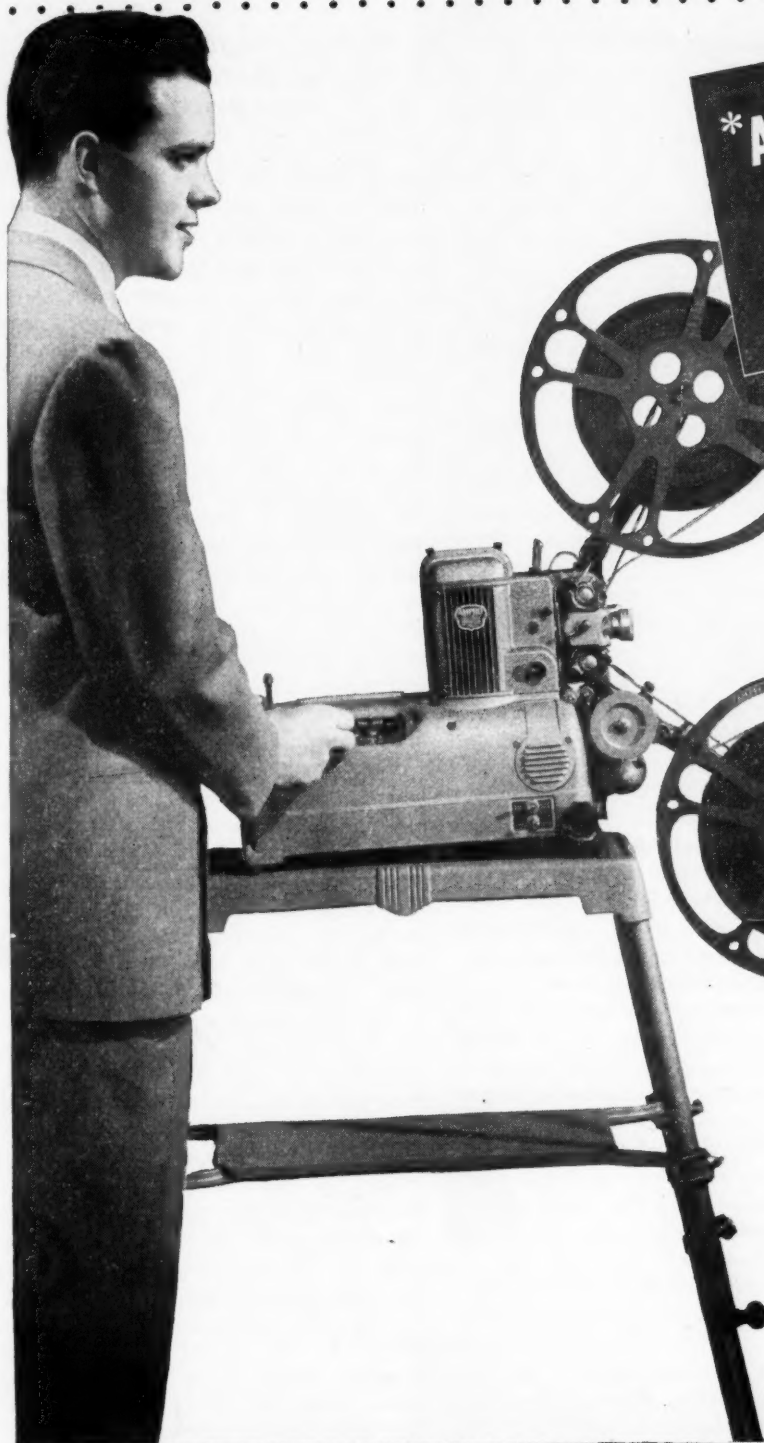
chair is, with the greatest of respect for professors, a mystery to me. But the point is that, whether as preacher or professor, Dr. Chalmers has written a book of genuine worth in which he pleads the cause of and states the case for a liberal and progressive Christianity—a thing that has not been done nearly so well for a long time in America (Charles Scribner's Sons, \$2.50) * * * What in all the world of letters is quite so human and, therefore, interesting, as a really good autobiography? A good autobiography, even when written with restraint, represents the undressing of a human soul, and nothing on earth is quite so revealing as a naked soul, naked and unashamed before God and man. Arthur Porritt, the distinguished editor of the *Christian World*, London, has given us a grand piece of autobiographical writing in *More and More Memories*. Quiet, unpretentious, yet deeply discerning, Arthur Porritt (recently fallen asleep) knew the great preachers of English-speaking countries as few men knew them. And he knew many of them intimately—and the sources and secrets of their power. But he knew multitudes of men of influence who were not preachers—scholars, poets, musicians, and every British Prime Minister since the 1890's. There is much to inform, much to inspire, and some things to startle the reader of this book. Every preacher in America should read *More and More Memories* (The Macmillan Company, \$3.50) * * * Few living writers, whether of prose or poetry, can match Walter Benton in the magic use of words. Benton employs words as a great painter employs colors. His shades and shadows are just as revealing as are his brilliant combinations. Much less erotic than his famous *This Is My Beloved*, Benton's newest collection of poems entitled, *Never a Greater Need*, is a rewarding book for all who love and use the English language even though, at times, the author out-ambers *Forever Amber* (Alfred A. Knopf, \$2.50).

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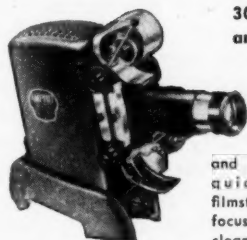
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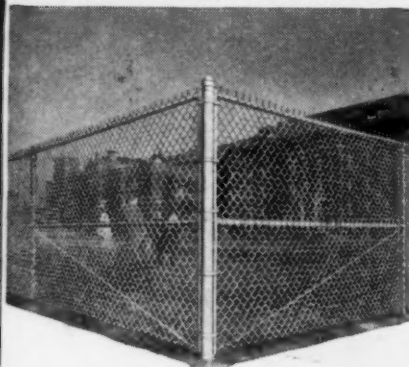
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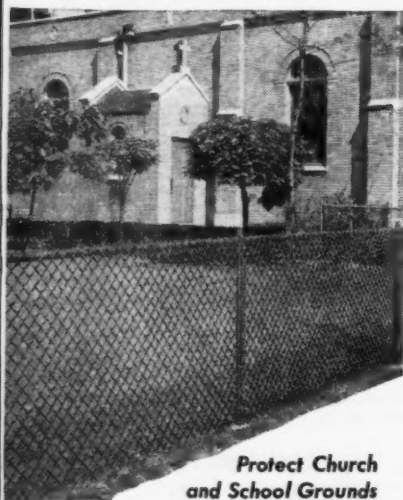
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The Cost of War

by Frank H. Ballard of London

This address was delivered to Mr. Ballard's congregation on the English Remembrance Day. How fitting that the truths presented should be discussed on our Memorial Sunday.

LARGELY for the sake of the young people whom we welcome here this morning I want to begin with a story which I have told before. It is about Armistice Day, 1918, and how the news of the end of the First World War came to me. On the previous day which was a Sunday I had concluded the evening sermon by picturing men engaged in climbing an immense mountain. They had toiled up until at last they were almost at the summit. A few more footsteps and there should stretch before them the gigantic panorama and they would enjoy together a sense of great achievement. We went to bed that night waiting for the news we knew must come, but it was not until the middle of the Monday morning that the expected word came. At last the guns were silent. We could think once more of the blessings of peace.

But for me at least the prospect from that mountain peak was not so pleasing as it might have been. The messenger who brought the great news went on to say that the congregation to which I then ministered had suffered another casualty: would I go visit the relatives? I went at once down the street where rather bewildered people were discussing the situation and entered a little house where two women, a mother and her daughter, wept. It was not their first blow in that dreadful period. A few months before I had buried the husband and father. Shortly before that a son and a brother had been killed in France. Now they sat together with another fateful telegram on the table before them.

You will understand that for me that morning visit colored the whole day. I went out into the street of Cambridge, and found people putting out some flags. I listened to church bells that proclaimed peace and victory. I saw a few students singing patriotic songs. But to me it all seemed ironical for I could not forget that little house in which two women wept.

I am sorry my story is such a sad one but it is the best text I can think of for what I feel ought to be said. My subject is "The Cost of War." I must warn you at once that our reflec-

tions cannot be cheerful. It wasn't everyone who saw what I saw on that November morning twenty-nine years ago; yet there were thousands of homes like that and there have been thousands since. "Men must work and women must weep," wrote Charles Kingsley in a song that seems to come from another world. Women have accepted a full share of the work of the world since then, but they still weep. And what does it matter whether they are English or French or German or Japanese women. Death and mourning are the same whether they come to rich or poor, to allies or to official enemies. There are the same sufferings for the men on battlefields; the same wounds and weariness; and for the women the same heartache and years of loneliness. That is what war means.

Yet, terrible as that part of the story is, there is worse to follow. We are getting all our values wrong if we think that physical death is the greatest evil man can suffer. Is it not better to hear that one you love has died in battle defending his mother-land than to see him come back sound in body but demoralized in mind and spirit? Of these moral casualties no statistics from the nature of the case can be kept, but the facts are continually before our eyes. True, we must avoid sweeping generalizations. We must not forget that war is also an opportunity for heroism and self-sacrifice. We must not allow ourselves to forget the chivalry and the courage displayed often by the most unassuming of men. We must never forget the patient day by day endurance of those who never put on a uniform but who cheerfully accepted extra duties and voluntary work. War does start like that, calling forth deeds of pure patriotism. But the longer it goes on the more depressing its effect. The blows are too heavy; the temptations too severe; the strain too prolonged. Both men and women seek relief and too often sink to deeds from which at one time they would have turned with shame. Disgusted by the daily discipline, bored by a wearisome routine, tempted by strange companions, perhaps in foreign parts, they turn to drink, to gambling, to irregular sexual relationships,

and they are left as wrecks of their former selves. No one, I say, can ever estimate these moral casualties; but we are not blind. Usually we ask no questions and expect no explanations but the facts speak for themselves. We see before us men and women, including some of whom we had great hopes, and it is clear that they have no beliefs that can carry them victoriously through life, no goal (unless the getting of a safe job and secure income can be called a goal); and naturally they are bitter and discontented. Thus it is that wars, though they begin with a glow of the finest feeling, end in skepticism and cynicism, and for years the spirit of the people is depressed.

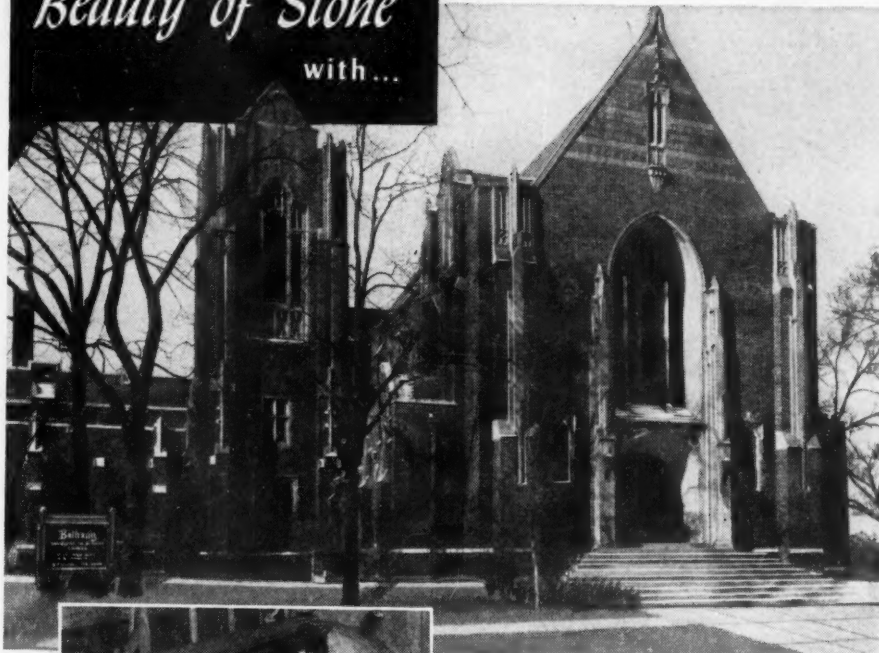
We have heard much about these incalculable casualties in our own country. The story seems to be even worse upon the European continent. Think of France with her proud history and her present plight. Think of Germany as she was at the beginning of the century giving leadership in so many spheres; and then consider her present state of collapse. Go further afield and consider the hopeless confusion in the Far East. A friend of mine has recently returned from China after over a year investigating conditions there. His report is marked "Private and confidential" and must therefore not be quoted; but I think I am at liberty to say that the picture he paints is an extremely depressing one. The people are plainly suffering from war-weariness and moral exhaustion. Even some of the leaders seem to have "Gone soft." The country is covered with a swarm of rapacious officials and everywhere one meets economic chaos, currency muddles and a dangerous mood of disillusionment. There are bright spots. One is a growing body of enlightened liberal conviction. Another is an absence of hatred for the Japanese. A third is the steady growth of the Christian church and the devotion and confidence of the Christian leaders. But the bright spots do not save the whole picture from its general sombre appearance.

Now what are we to do about it all?

The first thing to be said upon this part of the subject is that blaming one another will get us nowhere, except into confusion worse confounded. Some of us have started reading together extracts from Thomas a Kempis' *The Imitation of Christ*. We began with a warning that the book would sometimes seem monkish and remote, but we soon found that that man meditating in his cell managed to hit a good many nails on the head. And there is hardly anything insisted upon more often

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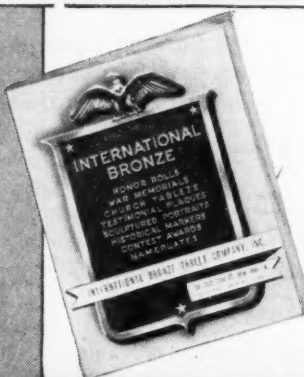
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than the folly of sitting in judgment one upon another. One can only suppose that they did it in those far off times—one monk blaming another if service went badly in chapel or if food was spoiled in the cooking. We certainly see plenty of it today. Not only in personal relationships but every part of public life. "One example," and I am quoting here from a modern teacher who has thought and suffered more than most of us from years of tribulation, "which has trailed the footsteps of European history since the war of 1914-18, was the guilt clause of the Versailles Peace Treaty which compelled the Germans to acknowledge that theirs was the entire guilt of the war. It was the Allies' great aim. On no reading of history can it be truthfully maintained that Germany's was the whole guilt. The searing resentment of Germany against that compulsory acknowledgment probably did more than everything else combined to predispose Germans, even good Germans, to lend a sympathetic ear to Hitler. It sowed the dragon's teeth. What a different Europe should we have seen in the last 25 years if, in the grandeur of Versailles, the statesmen and diplomats who had gathered there to make peace had all been conscious that none were guiltless; that before God all were winners in greater or less degree."* It was that sad mistake that made some of us so dubious and even critical of the trial and punishment of war criminals after the second world war. It was not that we had lost all sense of right and wrong, nor was it a weak sentimentalism that refused to call men to account for the evil they had done. It was largely because we knew that Thomas a Kempis was right and was but speaking the wisdom of one far greater than himself when he said, "Thou well knowest how to excuse thine own family and palliate them, but wilt not find excuses for others. It would be better for thee to accuse thyself and excuse thy brother." Never perhaps was a word like that needed more than today when the air is full of charges and counter charges and men are being put to death for no other reason than that they were caught on the losing side. Surely the world will one day waken to the fact that mercy is better than revenge. Let us listen once more to the grave warning of a Kempis, "Thou wilt never be spiritual and devout unless thou have learnt to be silent about others, and to watch thyself specially."

That then is the first thing to avoid

*Down Peacock's Feathers 138-9.
(Turn to page 48)

An Evening With Howard Chandler Christy

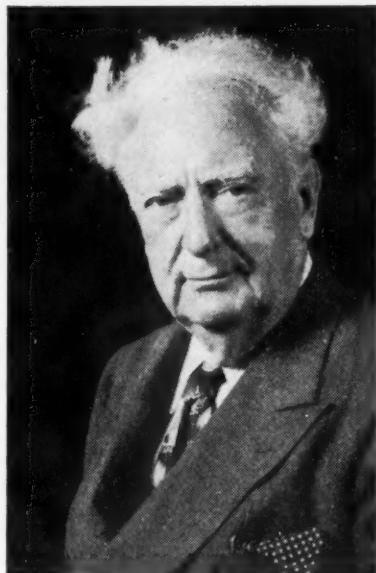
by William H. Leach

IN AN artist's apartment on West 67th Street, New York City, are two completed canvases which some lucky church or churches will eventually own. They have been conceived and painted by the dean of American artists, Howard Chandler Christy. One is The Nativity; the other The Resurrection. They are large canvases suitable for the chancel. Both would make excellent subjects for stained glass windows.

It was my friend Edward L. Wertheim who gave me the introduction to Mr. Christy. The artist, of course, is known by name to most Americans. His paintings will be found in the capital at Washington, in the public buildings of many states. His portraits of the prominent number into the hundreds. For more than a generation his magazine illustrations, including his various versions of the American girl, have ornamented the pages of our leading periodicals. I am familiar with his head of Christ but had never thought of him as an artist devoted to religious themes. "Come and see," said Mr. Wertheim, "Come and see and be convinced."

Mr. Christy now is in his seventies. He is hale and hearty and has a welcoming smile for those who visit him. His studio is filled with pictures, some of which are completed canvases, some pictures in process and many, many photographs of work of the past. For instance, on this particular evening there were four completed large canvases. One showed the American delegation signing the charter of the United Nations. The picture was painted on commission from the United States government. It will either go into the capital or in the proposed new building of the United Nations. A second entitled Beautiful Dreamer, commissioned by the State of Florida will go to the Stephen Foster Memorial. It is a singing picture which shows the great American dreamer surrounded by his dreams. The two other canvases were of Bible themes, The Nativity and The Resurrection.

There is a joyousness about these two pictures. The nativity scene uses the conventional theme of a stable, a manger, the ass, Joseph and Mary and in the distance you see the shepherds on the hills. There are angels, of



Howard Chandler Christy

course. These figures depart from the styles of past art and portray the singing, joyous faces of the young women found in our modern America churches. Likewise the picture of the Resurrection combines the traditional with the modern. Blues predominate in both backgrounds.

These pictures were never commissioned. They were painted because Mr. Christy had the impulsion to do them. There have been definite religious experiences in his life. He has felt the presence of God and his healing power. The experiences have brought joy to him and he has the desire to pass it on to someone else.

I found Mr. Christy a very modest gentleman and a very tolerant one. He is not anxious to publicize the spiritual experiences of his life. He has turned down an invitation from motion picture interests to permit his life to be made into a movie. But the craftsmanship, love and joy poured into these two paintings tell the story of one who has found life good and faith triumphant. Any church which may secure either of these canvases will find pilgrims making beaten paths to secure the inspiration which they will radiate.

Mr. Christy knows that I am suggesting this but I do not want to impose on his physical strength by causing a rush to his studios. I do
(Turn to page 47)

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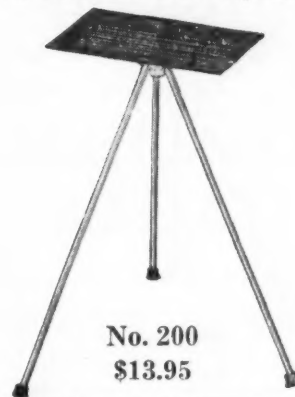
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Biographical Sermon for May

The Wesley Ancestors

by Thomas H. Warner

Instead of thy fathers shall be thy children.—Psalm 45:16.

IN 1815, 133 years ago, there was published in London a volume entitled *A Portraiture of Methodism, or, The History of the Wesleyan Methodists, Showing Their Rise, Progress and Present State*. Its author was Jonathan Crowther, "who has been upwards of thirty years a Traveling Preacher among them." It contains some interesting facts about the Wesleys not generally known.

Bartholomew Wesley, John's great grandfather, was educated at an English University. He held the living of Allington, in Dorsetshire. Along with nearly two thousand other clergymen he was ejected by The Act of Uniformity in 1662. "He studied physics at the university, as well as divinity, a practice which had been frequent. . . . He preached occasionally after his ejection, but applied himself chiefly to the practice of physic."

John Wesley, the grandfather of the founder of Methodism, took the degree of Master of Arts at Oxford. He began to preach in 1658. After the Restoration some persons complained to the Bishop of Bristol because John would not use the Book of Common Prayer. However the bishop decided not to interfere with him. In 1662, before The Act of Uniformity could eject him, he was seized on the Lord's Day and committed to prison, but he was soon liberated.

Rev. Samuel Annesley, LL.D., was Wesley's maternal grandfather. He was born in 1620, and was said to be first cousin to the Earl of Anglesey. In his infancy he was strongly impressed with thoughts of being a minister, for which his parents intended him from his birth. When about five or six years old he began the practice of reading twenty chapters in the Bible every day. He became a navy chaplain. Later he settled at Cliff, Kent. "His predecessor had been displaced for associating with the people on the Lord's Day to drink, dance, etc. Such a people naturally loved such a minister. They rose upon Dr. Annesley with spits, forks and stones, and threatened to kill him." But in a few years the people were reformed and

became very fond of their minister.

Samuel Wesley, the father of John, was born about 1662. After spending some time at a private academy, at the age of sixteen, he walked to Oxford and entered Exeter College. All he possessed was about thirty dollars and he had no prospect of receiving any more. A small living was given him, and the friends of King James promised him preferment if he would support the king's measures in favor of popery. He absolutely refused to read the king's declaration, and preached a bold sermon against it. Queen Mary, consort of William III, presented to him the living of Epworth, which he held for more than forty years.

Susannah Wesley, John's mother, was a few years younger than her husband. About the year 1700 she made a resolution to spend one hour, morning and evening, in private prayer and meditation. She had no fewer than nineteen children. Their rising and going to bed, their dressing, eating and exercise were all regulated by rule. They were early impressed with the propriety of entire obedience to their parents. As soon as they could speak they were taught the Lord's Prayer. "Mrs. Wesley ever discharged the duties of a wife and mother with the greatest punctuality and diligence. . . . But though a woman of piety, she had not a clear idea of justification by faith and the direct witness of the Spirit till near her later end."

Samuel Wesley, Jr., was almost eleven years older than his brother John, and sixteen years older than Charles. He went to Westminster School in 1704. His mother wrote him: "Begin and end the day with him, who is the Alpha and Omega, and if you really experience what it is to love God, you will redeem all the time you can for his immediate service." Samuel was regarded an excellent classical scholar and a wise and able preacher.

As a high churchman he had objections to extempore prayer. In an edition of his poems were the following lines on forms of prayer:

Form stints the spirit, Watts has said,
And therefore oft is wrong;
At best a crutch the weak to aid,
A cumbrance to the strong.

Old David, both in prayer and praise,
A form for crutches brings;
But Watts has dignifi'd his lays,
And furnished him with wings.

Ev'n Watts a form for praise can
choose,
For prayer, who throws it by;
Crutches to walk he can refuse,
But never them to fly.

"Mr. S. Wesley's principles led him to disapprove of the conduct of his brothers, John and Charles, when they became itinerant preachers, several letters passed between him and his brother John, both on the doctrines which he taught and his manner of teaching them."

An Evening With Howard C. Christy (From page 45)

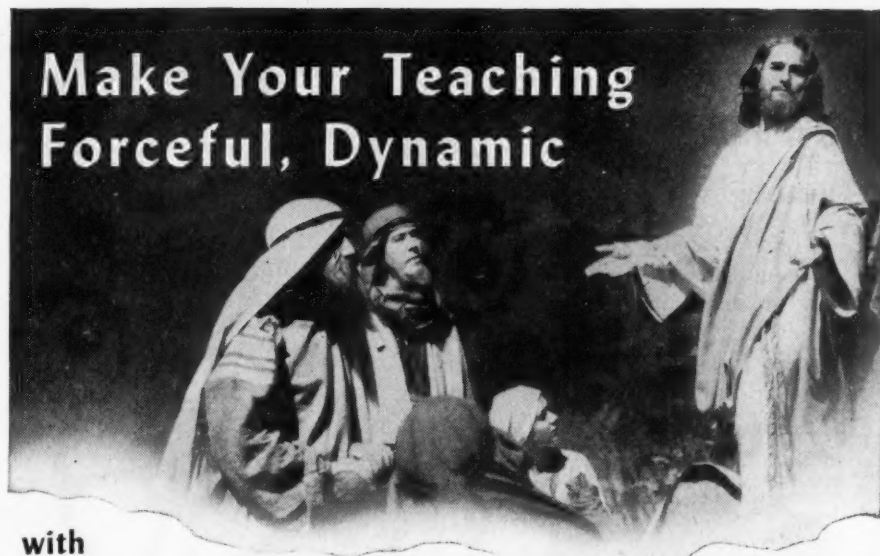
have his permission to arrange an introduction for any clergyman or committee which can seriously consider the purchase of either one of these two pictures. I can tell you the amount of money he expects for them. And I will say that it is but a fraction of what he has been paid for the other large canvases which were standing in the studio.

These pictures may well be America's greatest contribution to religious art—pictures which will be treasured through the years. What stories they would tell if they were translated into windows! What a message when placed over an altar of a great church! What a memorial for some philanthropically-inclined individual who wishes to contribute beauty to his church!

I was interested in what Mr. Christy told me of the technique of painting. Once he receives a commission he gets the entire picture in his mind. This first concept comes to him inspirationally. But there are many details which have to be filled in. It is necessary to study every individual character and every item in the picture. For instance, in his painting, Signing of the Constitution, there are many figures. He must read the history of these men, learn what he can of their physical qualities and attitudes of life. The Bible on the desk has a personality. It must be reproduced as exactly as possible.

Models are used for every personal character and all other items in the picture. In the Stephen Foster picture he did not paint a violin from memory, he borrowed a Stradivarius from some one in the building. The books on the shelves around the studio give an idea of the amount of research that goes into every work of the artist. Inspiration may give it the start but perspiration and time are involved in the completion.

Perhaps, in this way, the Bible pic-



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tures have the running start over the others. For this artist does know the Scriptures. His religious works are a labor of love, based on information and personal experience.

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"Share it with me"—the call comes from above, and from the less fortunate lives which are all about us. Arnold of Rugby said once that the most effective rebuke he ever received came from the lips of a boy in the school. The boy was backward in his studies and one day in class some bit of stupidity brought a sharp word from the instructor. The boy's lip trembled as he

faltered out, "I know I am dull, sir, but I am doing my best." Instantly there came from the lips of the instructor words of apology—they came direct from that great warm heart which made "Arnold of Rugby" respected and esteemed throughout the whole English-speaking world. The headmaster put the brilliant powers of his own mind into more effective co-operation with that young chap until he found himself. The boy finally finished his course and graduated "with honors," and went out to a life of usefulness. Charles R. Brown in *Dreams Come True*; The Macmillan Company.

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The Cost of War

(From page 44)

—a spirit of recrimination. A second thing is this: put not your faith in paper plans. That there is a place for planning, the best planning of which we are capable, only a fool will deny. But if programs and policies could cure we ought to be in Paradise by now. The tantalizing thing is that our best laid plans go wrong because we do not allow for the weaknesses of human nature. It is not the way to Hell only, but human history, and especially this twentieth century, that is paved with good intentions.

What must we then do in a world like this? First we must labor and pray for the re-enthronment of Christian principles in the minds of men. That will not be easy, for the multitudes have been taught to sneer at the highest values. But they must be persuaded again, and especially through the beauty of Christian character, that love is better than hate, peace is better than strife, generosity is better than selfishness, courage is better than playing for safety, purity is better than self-indulgence.

But we don't achieve Christian character simply by recognizing its value. We must start with personal repentance. We must come to God with contrite spirits and seek forgiveness. We must come without any attempt to justify ourselves and in absolute dependence cast ourselves upon the divine mercy. That is where the salvation of the world begins—with the crucifixion of pride and self-righteousness.

Those may not be the things you had expected to hear today. But after 29 years of such seasons of remembrance that is the point to which some of us come. It is as old as the hills, but it is the one thing that matters. Unless we repent and turn away from our evil ways we shall surely perish and this boasted civilization will go down into the pit of destruction. If, however, we do repent and seek the wisdom that comes from above, we should find peace for ourselves, and the true way of recovery for mankind.

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I Have Set Before You Life

*A Sermon by Frederick G. Tyrrell**

... I have put life and death before you . . . therefore choose life . . . — Deuteronomy 30:19.

IN the book *Our Town* we meet the character Emily. She had lived at Grovers Corner until her death in her early twenties. During her residence in heaven she asked for permission to return to Grovers Corner to relive any twenty-four hours she had previously experienced. Her friends tried to dissuade her from going knowing that she would undoubtedly be disappointed by the way life was lived there. But Emily returned to live one day over again. She found people with interesting things to do, great experiences to appreciate, lost in the secondary and tertiary affairs of life. She was discouraged that people should lose the glory of life and said to her companion: "Do any people realize life—all of it?" To that he replied: "No, I don't suppose they do, except perhaps the saints and poets."

It is not easy to realize all of the possibilities of life as observation of those around us bears out. A questionnaire sent to the Harvard class of 1911 twenty-five years after their graduation showed that one-fourth of the graduates wished that they had chosen different professions, and one-eighth were wholly or partially dependent upon other people. In another poll listing sixty-five reasons as to why people are religious, it was found that first on the list was that people are religious because it helps them to find meaning in life.

Consider then this morning some religious qualities which when added together in the right proportions go to make up a fully realized life. The first to be mentioned is obedience to the highest laws and impulses that we know. Our lives are not ends in themselves. Rather we find our fulfillment in someone or something outside of and above ourselves. In giving ourselves to that we discover our greatest possibilities and powers. So a musician finds himself in his music and a reformer in his reforms. We hear George Matheson say:

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.
I sink in life's alarms
When by myself I stand;
Imprison me within Thine arms
And strong shall be my hand.

The old Testament teaches us that the Hebrews found their place in life in obedience to the commands of Jehovah. When disobedient they lost their vision and strength. But when seeking and following God's will they contributed most to the ongoing stream of culture and religious faith. They believed history to be God confronting man in judgment and mercy, challenging him with a call to which he must respond. We hear it in the cry of Jeremiah during the invasions of Assyria and Babylonia: "There is a way of compromise and a way of obedience—choose."

Our generation has heard a like call to obedience which if obeyed might well have led to life. At the close of the first world war the League of Nations was set up in an earnest attempt to prevent another catastrophe whose effects, they knew would be felt generations later. That the League had weaknesses is granted, but we believe that its spirit was sincere. If it had been sincerely tried we might have averted the second and greater world conflict. Instead we chose the way of death.

Each of us personally can find fulfillment of our lives only in obedience to the laws of God. Jesus made the alternatives clear. "Every one then who hears these words of mine and does them will be like a wise man who built his house upon a rock." The rains fell, the floods came, and the winds blew and beat upon that house and it fell not for it was founded upon the rock. In contrast he who hears the words of Jesus and does not do them is like the builder who built his house on the sands. When the same storm came it beat upon his house too, and it fell and great was the fall thereof for it was founded upon the sands.

In the parable of the Prodigal Son we have an illustration of what can happen in a man when he discovers for himself how necessary it is that he give himself over to obedience to higher laws. In the far country he had all of the liberty and freedom for which we sometimes crave. He was under orders to no one, carefree and irresponsible. But in that condition the bottom fell out of his life. His money gone, his friends left him. He lost his self-respect and meaning and purpose for living. He finally came to himself to realize that only as he returned to his home—to be subject again to his father, to

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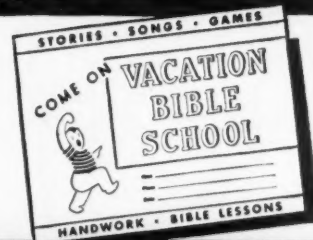
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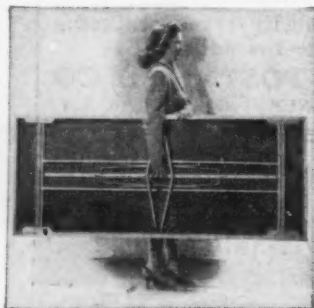
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accept responsibility, to live by the highest laws that he had been taught that life would again have value and meaning.

Obedience to the laws of the higher realm makes us a part of that kingdom. We begin to feel like the English girl who had lived all of her life with her parents on a lonely island off the coast of South America. One day she announced to her friend that next summer she would go back home to England. "Back home!" said her friend, "This is your home, for this is where you were born and have since lived." "No," replied the girl, "England's home." She had lived so much by the ideas, ideals, standards, traditions, customs, motives of England that that country, although so far away and never up to that time visited by her, was still home. We shall also find in obedience to God's commandment that our lives find fulfillment in his kingdom.

Now add to obedience, faith in that which abides that you may realize your life's best. We live in a troubled world that tries our souls. Its hunger and suffering following upon a war the like of which man had never previously seen weigh heavily upon our years. Its uncertainty causes us to fear. The frequent apparent victory of hatred over love, of evil over good make us to wonder if the effort for righteousness is worthwhile.

In our moments of doubt let us remember that it is not so important what happens to us as what happens in us. Trouble can result in one or the other of two attitudes. It can deprive us of our faith as it did to one young man sitting around a campfire with his friends one December 31 night watching the old year die out. One of his companions lamented his loss of gold; another, his faded honors; a third, his false friends; the fourth, his lost loved ones. But the last one said:

Sad losses ye have met
But mine is sadder yet—
The believing heart
Is gone from me.

Trouble can do that to us, or it can cause grace to grow in us enabling us to take pen in hand and write as Niemoller did to his Berlin parish: "Let us thank God that he upholds me as he does and allows no spirit of despair to enter into Cell 448. Let the parish office know that in all ignorance of what is coming I am confident . . ." Maude Royden of England said that war strengthened her faith in God: "If this war had not occurred, I would have found it hard to believe in God." The Apostle Paul glorified in tribulations "knowing that tribulation worketh patience; and patience, experience;

and experience, hope."

Bernard Meland in his recent book, *Seeds of Redemption* reminds us as religious people that scientists are looking to us in this fearful atomic age, saying in effect, "This is where you come in!" But great as is that responsibility we are not without hope. "The energies of new growth are pushing beneath the soil of a world become a desert. They are, as it were, seeds of redemption; for what now works on hiddenly within them might, should they come to fruition, reclaim this generation from destruction."

Our faith is in the God whom Jesus trusted so implicitly and was not ashamed. With the decline in his popularity because he refused the crown offered by the rank and file and because he obstructed the lucrative trade of the priests, Jesus knew that every step was taking him nearer persecution for righteousness' sake. The last journey to Jerusalem was, as his disciples reminded him, a journey to death. But he went composed and unafraid. Although he was most in danger he was least afraid. His faith was in the God whose will he came to do and who led him on. His crucifixion was a miracle of faith and love because he knew that that for which he lived and died could not itself die.

In addition to obedience and faith we need a third religious quality to fully realize all that life holds for us—that is that "love which is to men and women what the law of gravity is to the stars." By love I mean our relatedness to some person or group. This is indispensable. No one of us is fully explained or understood apart from society. By it our thinking is determined; from it our ideals and standards are received; in it our lives find their highest fulfillment. In living harmoniously with it we receive more freely from it and contribute more largely to it. So as one modern author has put it, we must either "love or perish."

Benedict and Nancy Freedman wrote about that in the popular *Mrs. Mike*. Katherine Mary, a 16-year-old girl from Boston, goes to Alberta, Canada, to benefit by the cold and dry climate of the northland. There she meets and marries a Canadian Mounted Policeman, Sergeant Mike Flannigan. He took her as his wife to his station 700 miles from the nearest railroad where she makes a home for him. She is happy in his love, particularly so when two children are born into their home. But tragedy crosses their threshold taking away their little ones when life seems happiest.

Mrs. Mike loses hope and faith and

love. Her affection for her husband dies as she thinks him indirectly responsible for her children's death. For the first time in four years she returns to Boston thinking that the glamor of the city and the love of her mother and sister might bring back the happiness she had once known. But not so. Her heart still longs for Mike and it isn't long before she turns northward again knowing that only with him can her life be complete. Together they take into their home three motherless children to rear them as their own. In their life they find their own.

That is what Jesus said centuries ago. A young man had asked him the secret of his living, the kind that seemed never to die. In reply he reminded him of the two great commandments. "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." "Yes," said the Master, "do this and you shall live."

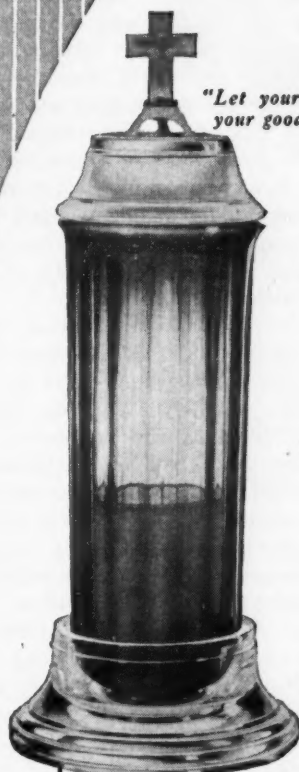
Many years ago Moses put it this way to the Hebrew tribes whom he had led out of slavery that they might find liberty and freedom and to whom he was speaking before resigning as their leader: "I call heaven and earth to record this day against you, that I have set before you life and death . . . therefore choose life, that both thou and thy seed may live. That thou mayest love the Lord thy God, that thou mayest obey his voice, and that thou mayest cleave unto him . . . for he is thy life and the length of thy days."

The choice is yours as it was theirs: "I have set before you life and death . . . therefore choose life."

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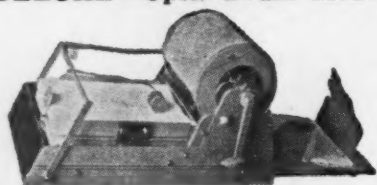


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Zionism - - The Return of the Jews

*A Sermon by Orva Lee Ice**

THE recent incident of the "Exodus" has more sharply focused the spotlight upon the situation in Palestine—on Zionism and the return of the Jews. During the vastness and ghastliness of the world war the attention of the world was dissipated and sympathy blunted so that the suffering of the Jews was not generally realized. Now that Lidice, Coventry and Hiroshima have less engaged the world's attention and the dust has settled so that we can see over the whole world battlefield, it ought to be brought to our attention that the greatest casualty list of the war was not Russian, nor German, nor English, nor Polish, but Jewish. Nazi monsters acknowledged the liquidation of six million Jews, not on battlefields, but in ovens, in starvation camps and ruthless wanton murders. I have heard the casualty list of Jews set at 16 millions. No one will ever know exactly.

That such horrible destruction of European Jewry should produce a profound emotional reaction among the Jewish people is to be expected, and that it should give renewed and greater emphasis to Zionism is very natural. It is altogether timely and proper that we pause to consider this movement as it is now the focus of world attention.

Let us engage to do this under two main aspects: first, its political implications and secondly, its religious implications.

I.

Political. Zionism is not a new movement. To sketch briefly its history, tradition says it began when a shepherd king, Abram by name, seized with the nomadic spirit, left Ur of Chaldees in the dim light of 1750 B. C., and came out of the desert to avow that Canaan would be for his progeny the promised land. Four hundred and fifty years later, Joshua crossed the Jordan in exodus from Egypt with the horde of tribes and began to subjugate the inhabitants of Canaan. In the course of time as the Canaanites were subjected and driven out by the force of arms, elders charged with the spirit of nationalism stood before Samuel the prophet and urged, "Let us become like other nations." A king was chosen, Saul by name, and the idea of a political state for the Jews was inaugurated; it was the birth of Zionism. The land was never entirely

possessed by the sons of Abram, Isaac and Jacob, not even in the palmy days of David and Solomon, but came to be called the land of Israel.

The Jewish nation was alternately subjugated by the Assyrians, Greeks and Romans and the inhabitants at last deported and scattered to the ends of the earth. In 634 A. D. the country was occupied by the Arabs under the crescent of Mohammedanism. In all of the 3,000 years since Abram, the Jews have not actually occupied the land of Palestine but about one-sixth of the time—altogether about 500 years, and have never completely possessed it.

But all these years and until this present day, Zionism—the return of the Jews, has been kept alive in the hearts of these scattered people. The Jewish hope has been in the Messiah to come to restore the kingdom of Israel. It was hailed in the time of Judas Maccabees. John the Baptist was thought to be he. John, in turn, asked Jesus of Nazareth, "Art thou he, or look we for another?" In the second century, Bar Kokeba was the star and war was declared on Rome and wide-spread slaughter ensued. In 1648 Zevi in Europe was the heralded messiah and again thousands of Jews were murdered. Whenever catastrophe smote the Jews over the centuries, the dream of the Jewish state came to life. It did at the end of World War I and in 1917 the Balfour Declaration was made and again Palestine under British mandate was heralded as the National Home of the Jews. Now, again, at the end of World War II, the same nationalistic spirit has seized the Jewish people.

Alas, in the 3,000 years the world has turned over many times and things are not the same. Palestine has become the home of the Arabs for over 1300 years and very few Jews have known it as their country. In the Diaspora the Hebrew people have been scattered to the forty corners of the earth. In these forty places they have made their homes, learned the languages, adopted the customs, patriotically fought the wars, married and given in marriage. If there ever was a Jewish people, ethnically speaking, they have been lost, all twelve tribes of them, and have become no longer Semites, but Poles, Germans, Russians, Austrians, etc.

There is no such thing as a Jewish

*Minister, Calvary Baptist Church, Minneapolis, Minnesota.

race. Today there are Chinese Jews, Indian Jews, Abyssinian Jews and Jews of every nation, kindred, tongue and people. Likely there never was a pure Jewish race. Moses married a colored woman. Ruth the Moabitess and Rahab the Canaanite belong to the Jewish family and the blood from a myriad nations has mingled with the children of Abram. There is no common ethnic heritage, not even a common language.

Now while there is no such thing as Jew in the flesh, let it be recognized that there are Jews in the religious sense. That religious faith like Christianity, Buddhism, Mohammedanism, etc., embraces Poles, Russians, English, Chinese and all races. To speak of the Jewish race is as much a mistake as to speak of a Christian race or a Buddhist race.

Let us have deep concern for the Jewish people in their suffering. It is perhaps the outstanding shame of the whole world; it is something for which the whole world may some day have to repent in sackcloth and ashes. But let us differ between deep concern for the Jews and Zionism as the remedy. Let not the wails of emotion drown out the voice of reason. Let us not seem heartless or callous if we use reason against a home for the homeless Jews in Palestine. They ought to be cared for and planned for in the tragic rigors they have suffered and are suffering, but Zionism will not save them, is not saving them. It would be far better if our own country and countries in South America would open their doors and welcome these displaced persons, and God have mercy on our souls if we don't. Someone has said it, "For the Jew as a nation nothing; for the Jew as an individual, everything." In their living, in their religion, they ought to have equal rights everywhere, but special privilege nowhere. Let us appeal to reason:

1. Palestine is the home of the Arabs. Despite the thousands of Jewish immigrants into Palestine since 1917, today there are only some 500,000 Jews there, about the same population as Minneapolis. Contrasted with this number there are 1,100,000 Arabs. Dare we fight for the rights of the Czechs, Belgians, Dutch, Norwegians, Italians, Greeks, etc., and now campaign to dispossess the Arabs that the Jews may take their homeland? Shall we do evil to the Arab that grace for the Jew may abound? The Archbishop of York was recently reported as saying, "Great Britain never had any intention of handing over Palestine to the Jews; that could only be done with injustice to the Arabs. The British



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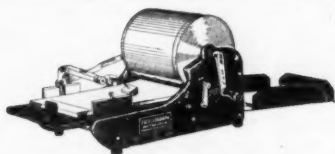


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government had only promised that within Palestine there would be a home for the Jews." It was not intended that a Jewish nation or state would be established for the two million Jews in Europe. At the rate of 100,000 a year it would take twenty years to get them all there, if there were room for them. There could be little immediate relief for these people in such a scheme and only compound misery out of misery.

2. Palestine is too small a country to house properly all the Jews. Palestine is nearly the size and shape of New Hampshire; about the same number of mountains and hills and untillable soil. New Hampshire now has a population of 500,000 and Palestine already has almost two million.

3. Palestine is not fertile enough to support this great number of people despite the Jordan River Authority that is planned and the intense farming that would be necessary.

4. Palestine is the holy land of the Mohammedans and Christians as well as of the Jews. It would be about as impractical to try to bring into that land all the Christians or Moslems as to import the people of the Jewish faith.

5. Nationalism for the Jew has failed and will fail because it contradicts the basic ideology of the Jewish religion. Their religious message is for the whole world and cannot be restricted to one people or nation. It is in the mouths of all their prophets. It was when they failed in their mission that their mission was given to the Gentiles and Christianity was born. Listen to the beautiful words of the prayer they still use to close their holy service on the day of atonement: "Endow us, our Guardian, with strength and patience for our holy mission. Grant that all the children of thy people may recognize the goal of our changeful career, so that they may exemplify by their zeal and love for mankind the truth of Israel's watchword: One humanity on earth, even as there is but one God in heaven. Enlighten all that call themselves by thy name with the knowledge that the sanctuary of wood and stone, which erst crowned Zion's hill was but a gate, through which Israel should step out into the world, to reconcile all mankind unto thee." What the Jews need, what the Christians need, is not a Jewish or Christian state, but the right kind of a world.

II.

This leads us to a consideration of the religious implications of Zionism.

There have been some Christian conceptions about the Jews that are ill

founded. We need to clear them up in our minds. The return of the Jew has long had some prophetic implications in certain Christian circles. It is held that there is to be a special Jewish dispensation. They are to return to Palestine and then the end of the world comes. The gathering of the Jews to Jerusalem is held as a harbinger of the return of Christ. "All Israel shall be saved" is the quote oftenest used. As if God were a respecter of persons and saved people by nations, especially those of the blood of Abram.

This has been based on Genesis 13:14 where the promise is made to Abram that he is to be, and his seed are to be, heirs of the world. This promise was renewed to Isaac and Jacob. Sundry other prophecies are related and sermons are made that the Jews must return to Palestine according to the prophecies, and the Zionist movement is indicative that we are living at the end of time.

The confusion lies in the word Israel. It is not used as a national name in the words of the New Testament. It is used in its spiritual meaning. Jacob wrestled with the angel, prevailed and was blessed, and his name was changed from Jacob to Israel, which means one who prevails with God. So Paul explains in Romans 9:6: "They are not all Israel which are Israel; neither because they are the seed of Abram are they all children. That is, they which are the children of the flesh these are not the children of God, but the children of the promise are counted for the seed." And further, "If ye be Christ's then are ye Abram's seed and heirs according to the promise." So it was that when the elders came to hear John they boasted, "We have Abram for our father" and have no need of being saved, he cried out that God was able to raise up of stones seed to Abram. Paul made the point quite clear when he stated: "He is not a Jew which is one outwardly, but he is a Jew which is one inwardly and circumcision is that of the heart not of the flesh, in the spirit and not in the letter." (Roman 2:28).

Let this be realized: All prophetic utterances about the Jews returning to Palestine were made prior to 457 B. C. In that year, the Jews did return to Palestine—at least several thousand of them—under Nehemiah, who rebuilt the walls of Jerusalem and set up a Zionist state. The state fell again to the invaders from the north who scattered its people about the world and never since A.D. seventy has there been an independent Jewish na-

tion in Palestine or anywhere else in the world.

Zionism is not the solution of the Jewish problem. It is not in the plan of the progress of God's will for mankind. It is reactionary and as much a contradiction as was Mussolini's inglorious coup to reestablish the glory that was Rome's; or Hitler's debacle to establish the German empire. The stars of the eternal God was against such in a modern world. It must be and please God it will be one world. Zionism will fail as Mussolini failed, as Hitler failed, because it rejects the hope for a better future for all mankind.

With all our heart we demand freedom for the Jew and equity, not because he is a Jew, but because he is a man. We must go on to guarantee freedom for all men, Jew or Greek, bond or free, here in America, in Europe, in Palestine and everywhere in the world. That is certainly the very religion of the Jew himself. It is the very heart of our Christian religion which is but the fruition of the Jewish religion. We must carry on to victory the gospel of Jesus of Nazareth, himself a Jew, "in whom there is neither Jew nor Greek, bond nor free, male nor female."

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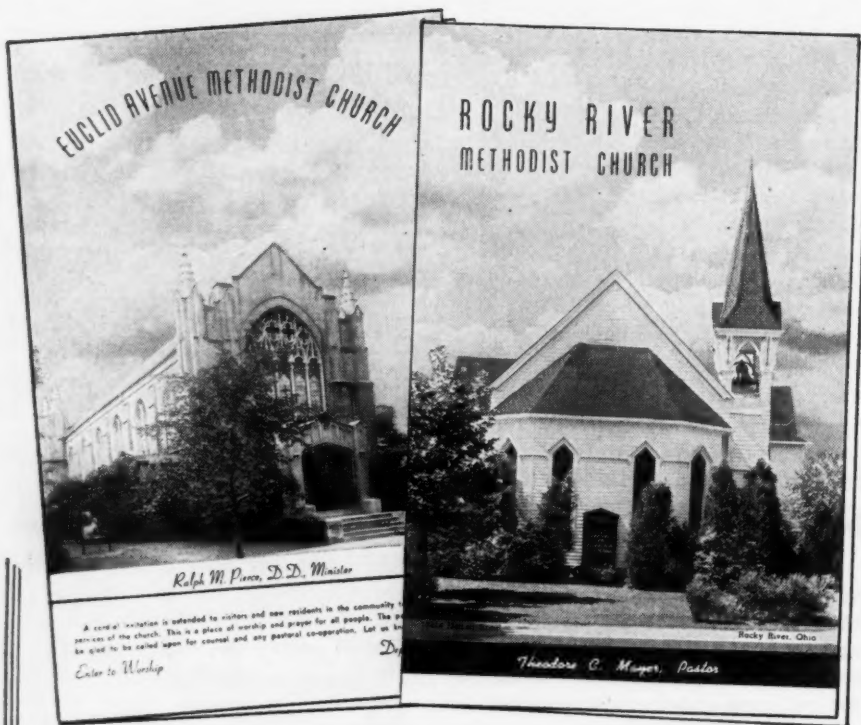
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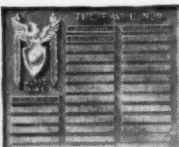
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A brother-minister in Phoenix follows a somewhat similar method, sending out a one-page mimeographed letter telling about his church, instead of printed cards.

James C. Perkins,
Union Congregational Church,
Phoenix, Arizona.

THE VISITING PULPIT

Mine is a small church (forty-eight members) out in the real country. Throughout the year we mail our regular mimeographed weekly bulletins to all Protestant families in the community whether attendants of the church or not. Having a 35-mile drive, for this winter I took my vacation in February, for an old fashioned winter had spread itself all over the map.

During the month I mailed out the bulletins under the title of "The Visiting Pulpit" with a brief sermonette appropriate for the week. This kept me in touch with the congregation and made it easier for them to return to regular services in March.

Leon T. Burr, Methodist Church,
Windsorville, Connecticut.

CONFERENCE SEEKS TO CALM WAR FEVER

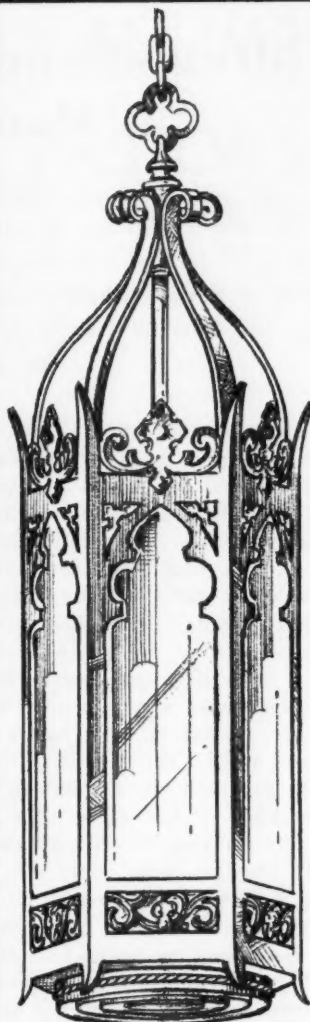
In order to counteract the rising war temper in the country and to re-direct public opinion in the direction of peace, more than 200 church leaders from twelve denominations met at Washington, April 6 and 7, and issued a pronouncement appealing for a cessation of warmongering. The representatives came on emergency call. "We are representatives of the churches," said Dr. Ralph W. Sockman, pastor of Central Methodist Church, New York, chairman of the first day. "We are not officially commissioned to make a pronouncement but out of our study a pronouncement may come."

The pronouncement of the conference was completed after lengthy discussion, and released April 8. In the pronouncement the churches of America are called upon to oppose "the effort to put the United States on a wartime basis." The churches are summoned to join in a national movement to defeat both Selective Service and UMT, to support the United Nations, to follow a "policy of sincere and patient negotiation without threat of military force," to back leadership by the United States in world-wide disarmament under law, to make "fresh efforts to find a basis for the control of atomic energy under the United Nations," and to utilize as fully as possible international machinery in the carrying out of the European Recovery Program.

THE JULY DIRECTORY ISSUE

Readers have learned to look forward to this issue each year. The one of 1948 is going to be particularly worth while. As have the other issues it will contain fifty-two brief sermons with hymn selections and Scripture references. This is a sermon manual in itself. The twelve months' study course this year is on Pulpit Speaking: Ross H. Stover of the Lutheran Church of the Messiah and lecturer in speech at Temple University is the teacher. A supplemental course on music appreciation has been added. This course, in seven lessons, has been planned for a young peoples' group. We have had the assistance of Victor and Columbia in checking the records which furnish the basis of the course. The editor has contributed a new article on the Organization and Equipping of an Efficient Church Office. The liturgical calendar, the list of recommended choir and organ music will again be features. And there will be a large, helpful section devoted to the Handbook of Dedications.

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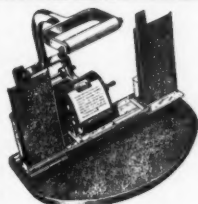


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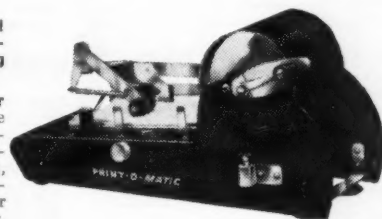


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SEPARATE LITERATURE OF EITHER ON REQUEST

Children's Sunday Evening Church

by Marshall Chambers

"With so little time available for religious instruction we should not surrender Sunday evening without a struggle," says this writer who is the minister of the Evangelical United Brethren Church of South Whitley, Indiana. He tells how his church has found the closing hours of the Sabbath a splendid one for "children's church."

FOR the past generation or so the Sunday evening service has been losing ground, so much so, that many of our churches, both in rural and urban areas, have no evening service. It is true that local conditions vary, and often ministers say, "Well, the Sunday evening service just won't work where I live." I am a young man, but I have often wondered if this hasn't been an easy way of escape for the minister. After all it is easier to prepare and preach one sermon rather than two, but then, if a minister is just interested in the thing that is easy, he has certainly missed his calling. The Sunday night service is a burden in most communities. It's much more inspiring to preach to a good audience than to a poor one, but with so little time available for religious training we certainly should not surrender Sunday evening without a struggle. I believe that we, (I say "we" because it takes help) are in the midst of a Sunday evening program that will continue to be fruitful.

One of the main excuses given by parents for not attending the Sunday evening service is that their children are too tired and restless and as a result neither children nor parents receive any good from the service. Those who have children realize how much truth there is in such a statement. But what could be done about it? For about a year now, some of us have been thinking and working toward a Sunday evening program for children—the kind of a program that would be interesting and helpful, and at the same time run simultaneous with the evening worship service for adults. Our building lacked the proper facilities. We found it necessary to build additional classrooms so that the main part of the basement could be used for their meeting place. There was also the problem of additional help which was also solved.

The program was begun five weeks prior to Easter in the form of a catechetical class for junior aged children. I met with them from 7:30-8:00 while someone or some group took charge of

the opening worship service for adults. Then at 8:00 I went upstairs to preach, while the superintendent of children's work took charge of the children. She gave them some hand work, told stories, and presented object lessons. After Easter we permitted all children from six to twelve to take part in this program.

What does such a program mean? It means added work. The pastor must now prepare and deliver three sermons a week. It means added work for the superintendent of children's work who must prepare adequately so she can keep one jump ahead of the children. But for all this work, there is adequate compensation.

First of all, it gives additional training to the children. Most everyone agrees that a half-hour or so a week is inadequate to instill in those young minds the teachings of Jesus. Now that the week-day school of religion is declared unconstitutional (at least in some forms) it may be that such a program as this can compensate for it in print.

It will give the children a chance for expression, for their service will be like any service only shorter. They will play the piano, lead the singing, read the scripture, offer prayers, and do anything else that will help to develop them into Christian leaders.

It is a good way for the minister to "get close" to his children—a thing that is often neglected.

It gives opportunity to make good use of "visual aids."

It increases the Sunday evening attendance. We have been carrying on this program for eight weeks, and as a result our attendance has almost doubled.

The future program will include a worship center in the basement, making it look as nearly as possible to a little chapel. This will be their church, and they will have a part in it.

Yes, it means more work, but if in the end one child is established in the faith or if one is led into full time Christian service, our efforts will be richly repaid.

I Married The Minister

By H'san Jaqueline Francois*

I married the minister and so, I've been invited here today
To express my views, my thoughts and say
What I think about parsonage life . . .
The aspirations (or perspiration) of the minister's wife.

Come to think of it, can scarce tell when Romance for us began.
Well, I'd loved this man full many a year, to be exact all my life—
And so, the usual fears I didn't know.
And when he said, "France, what do you think—let us be wed."
A quick quirk pulled at my heart, but I said—"Why not?"
And thought, "What's up? Well, he might do worse—" So,
I married the minister.

And now you ask, "Down through the years
Has the better outweighed the good?
Would you say 'Yes' again, if you could?
What of the church, your home, the folks?
Was it fun learning to understand—to work—to share—
To dare to stand for the things you believe in,
You loved, you came to know were part of God's will for you?"

Yes, I'd say, "Yes," to all of these. It was fun, learning to live,
To please another whose life you had willed to share,
It was fun loving and living each day With a prayer at Day's beginning that God, the whole day through
Would bless your partnership anew:
Would keep you constantly in His care, like He does
The little stars up there in the distant blue, in the Milky Way,
The Dipper too—and when nights get dark, He sees us through
With a song in our hearts, a zest for work, a hunger for food,
The will to be useful, the desire for the good,
With love for the true, the beautiful.

Yes, He it is who holds us fast to the vows we've made
And will till life's summer be past and the yoke broken.
And as the last faint glimmer of sunset dies,
With twilight softly touching our eyes,
Through the swift darkness we'll find ourself whirled
Through God's spaces to live on high—and life evermore.

Yes, I married the minister,
And yes—
I'd do it again
If I could.

*This is the pen name of Francis Nash, wife of J. Edward Nash, minister of the Michigan Avenue Baptist Church, Buffalo, New York. It was read at a meeting of the meeting of the wives of the Evangelical and Reformed ministers of that city.

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Books

The Family

Better Ways of Growing Up by John E. Crawford and Luther E. Woodward. The Muhlenberg Press, Philadelphia, Pennsylvania. 270 pages. \$3.00.

Here is a book written by two experienced psychologists whose purpose is to help "all wise people everywhere, who in dealing with boys and girls, never forget how sensitive they are—how impressionable—and how zealous for the experience of a full life." The author writes from a vast experience and with a true sense of authority.

The book is divided into two parts. The first part contains subjects dealing with the early part of youth. The second continues with adolescence period. The authors use an interesting manner of presenting their materials. A full-page picture is at the beginning of each chapter. There is a list of questions at the beginning of each chapter which are answered in the authors' discussion. All of the themes chosen in the eighteen chapters are clear, concise and practical. The reviewer, who has had wide experience in family counseling, found these chapters very rewarding and suggestive. These authors present a full outline of personality from babyhood influences through growth in early childhood, to the beginnings of an integrated personality with the meeting and acceptance of responsibility in adolescence.

There is a brief bibliography for those desiring further reading on the subject. Here is a book of practical, down-to-earth point of view which can be adopted for many uses in the church school. It would make excellent material for a young couples club where a presentation by topics of problems of child rearing.

W. L. L.

Family Affairs by Harold B. Kildahl, Jr. Augsburg Publishing House, Minneapolis, Minnesota. 102 pages. Seventy-five cents.

The reviewer is always happy to receive another book on the family. He has spent many hours cataloging references on this subject. Consequently any new book which comes to his desk is more than welcomed. This book represents a sincere attempt to place into the hands, of especially communicants, of the Lutheran church a book which might build for better family life. The author shows in these chapters a full acquaintance with some of the best sociological literature on the subject. Nevertheless, it is written strictly for lay members of that church and in a manner appealing to them.

He begins by showing the development of the Christian family. In three chapters he portrays the Hebrew, Roman, early Christian and types of Renaissance families. The American family is described briefly in the fourth chapter. This is followed with a discussion of what the family really is both in origin and in practice. Chapter six outlines what the author considers the modern American family. An interesting chapter is his *The Arrested Family*. Here he expresses his views on birth control and women who desire social fame rather than children. He concludes that "the church ought now to undertake a program of Christian education, formal and informal, for the purpose of counteracting the modern tendency toward childless unions." While divorce is the theme in chapter eight, the next chapter entitled *The Family, a Problem in Itself*, needs to be called the best discussion of the subject this reviewer has ever seen. Fishbein and Ogburn's recent book *Successful Marriage* gives excellent biology for marital souls but lacks what is in this chapter. The concluding chapter suggests some methods of family reform.

The author adds an appendix in which he advocates this slogan for a Lutheran: "Marry Your Own." He is of the opinion that "the greatest cause of fallen-away Lutherans is mixed marriages." Two bibliographies conclude the book. While one bibliography lists Bible references, the other contains a list of books on this subject of the family. This book is an excellent contribution to our growing literature on the family.

W. L. L.

Religious Thought

Postlude to Skepticism by Ralph Sadler Meadowcroft. The Cloister Press. 238 pages. \$2.50.

"The enthusiasm of skepticism in the last fifty years," says this author, "has only been equalled in intensity by its contemporary disillusionment." He thinks one encouraging sign in the present decade is the decline of skepticism, hence his title, "Postlude to Skepticism."

He traces the rise of the refusal to believe merely on traditional ground from 1375 B.C., Akhnaton, Pharaoh of Egypt. He defines three types of skepticism and evaluates them pointing out that there has been a change from the theocentric to the present homocentric thinking, a definite restriction of man's spiritual world. He points out that skepticism in its modern temper has a creed, the first article

of which is that man cannot know either the nature of reality or the meaning of his own existence and secondly that man himself is the only concern of man, the gospel of humanism. Pragmatically modern skepticism has failed in that it does not explain the facts of the existential order; also that it fails to explain the radical defect evident in humanity. It then becomes a part of the evil from which man must be saved.

However, the skeptical temper has not been without its good. It has cleared modern thinking of old and out of date theories and dogmas. It has also been found wanting and so gives true religion an opportunity of gigantic proportion. The modern mind is a seeking mind. Nationalism, the plethora of new cults and religious group movements and the imperative need for guidance in the troubled condition of the world indicate man's seeking.

But religion, he says, is not the servant of society, for the simple reason that God is the Master of men. However desirable a revival of religion might be to the world of today, it will not come simply for that reason; that kind of a revival would be almost useless.

He justifies a constructive skeptical critique, but states that a skepticism which is by nature destructive is neither skeptical nor true. During the past ten years we have witnessed the death of an age. And the most important change in it all has been the death and burial of the skeptic's creed. The period began with a preface to morals; it has closed with a postlude to skepticism. This is a most stimulating book and is a must for current religious reading.

O. L. I.

The Sin of Our Age by D. R. Davies. The Macmillan Company. 147 pages. \$2.00.

In this incisive and thought-provoking book are set forth the perilous consequences of secularism, individualism, materialism and rationalism. The sin of our times is defined as "the enthronement of Man at the centre of life, being and thought." It is the "sin of believing and behaving as though man were an end in himself."

After analyzing the significance of western civilization and its root sin the author discusses its possibilities of survival with special attention to problems of world peace, social security and population. The serious consequences of the abolition of otherworldliness are analyzed. Man is seen as both subject to and transcendent

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The RELIGION of MATURITY

This solid, competent book concerns itself with the question, "What is true religion?" The author finds his answer in the mind of Jesus: what He took from his spiritual heritage; what He discarded; what He himself contributed and its meaning for our times—the religion of maturity. The subject matter is divided into five logical sections:

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II. JESUS AND THE RELIGION OF THE ALTAR: *The Religion of the Altar; "A sacrifice acceptable and pleasing to God"; Jesus and the Priests.* The religion of the priestly movement—in sharp and incisive contrast with the prophetic Word of revelation—and its method, ritual; and its goal, salvation in ceremonial observance and practice. The Last Supper, an acted parable of Jesus' prophetic offering of Himself for the sins of the World.

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V. THE RELIGION OF MATURITY: *The Old Wine; The New Wine of the Gospel; The New Wineskins.* The three religions of Altar, Book, and Throne—so grown up about the prophetic Word as to sap away its life into unproductive channels—seen by Jesus to be so morally inadequate to the needs of men that He prophesied their disuse. How the New Testament Religion of Maturity, the new wine of the Gospel, continues the stream of Old Testament revelation and is the Divine Act to complete the Divine Word—"I have come not to abolish but to fulfill"—and Jesus is its authority. The New Wineskins are the members of the Christian community (the Church) who live in close fellowship with Jesus as He desired and desires; new people in God, exemplifying both Gospel principles of individual freedom and communal fellowship, a Church—laity and clergy—wholly true to her Lord in the Christian way.

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III. THE FRUITS OF PRAYER: *Prayer and Peace of Mind; Fear, Loneliness, and Grief; Sin and Guilt; Prayer and the Peace of the World.* Here the common disturbers of personal peace—frustration, fear, loneliness, grief and guilt—are stimulatingly dealt with; and the concluding chapter suggests the ways in which prayer can contribute to peace.

In terms of spiritual fruitfulness and enduring influence, Miss Harkness has produced a work of prime importance. It is high in intellectual content and popular at the same time. It discusses questions which are common to the lives of all people everywhere, regardless of opportunity or lack of it. As readers of the manuscript put it, "It will be a godsend to thousands, the best book on the subject since Buttrick's *Prayer* . . ." and "It does not repeat Dr. Buttrick's book at all. It covers territory all its own, in its own effective way."

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over Nature. There is a severe criticism of the modern tendency to reject mystery and dissolve spirit. Descartes' famous saying, "I think, therefore I am," is said to be "the germ of western calamity." The faith of the modern man has become anthropocentric rather than theocentric, and the degradation of the human person has resulted as a practical consequence. Life behind the iron curtain in Russia is given as an example.

In the concluding chapter, The Recovery of Christian Belief, the author affirms that the rescue of western civilization can be accomplished only by a restoration of Christian belief to the position of dominance it formerly held in European civilization. The Christian revelation confronts man with a demand for decision. The only realistic alternatives are Christian faith or despair.

This is a sobering, challenging book. Whether or not one agrees with the rather severe disparagement of reason here set forth, Mr. Davies has given us a stimulating tract for the times.
J. C. P.

Pillars of Faith by Nels F. S. Ferre. Harper & Brothers. 128 pages. \$1.50.

Here is an unusually lucid, simple and forceful interpretation of Christianity. It is the author's conviction that Christian faith can be strong and stable only in so far as it relies on five pillars, namely, Jesus, the Holy Spirit, the Church, the Bible and Christian experience. This exposition is marked by a crisp, incisive style. Unlike some theologians the author writes brief sentences whose meaning can be grasped without a second or third reading. Thus, the first chapter opens as follows: "Christ should be a power, not a problem. Jesus should be a door which invites in, not a wall that shuts out."

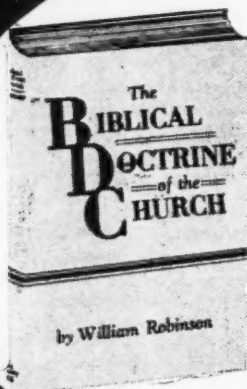
Christ is here presented as law and light and the "world's only sufficient Savior." The Holy Spirit is discussed in terms of a new birth, a new light and a new life. To be born again and be truly saved is to come home and acquire "the family Spirit" in the fellowship of the saving community. The Church is God's will for us and it is defined as "the kind of fellowship, combining compassion with intelligent responsibility, which makes for free souls, adventurous work and creative spirits." The whole will of God is focussed in one commandment: "Build my church." In a chapter entitled Biblical Bedrock, the Bible is interpreted as the standard for faith, the open book, and food for life. The Christian life is described as being from, through and for God. Special attention is given to the practical meanings of faith.

Dr. Ferre is one of the outstanding younger theologians of our time. The Editor of *Church Management* has said, "As Abbot Professor of Christian Theology in Andover Newton Theological School he has exerted a tremendous influence upon the thinking and preaching of the new generation of preachers." This helpful little volume merits a wide reading and is to be recommended to thoughtful laymen as well as to ministers.

J. C. P.

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The Biblical Doctrine of the Church

Many important subjects to receive consideration at the World Assembly of Churches in Amsterdam next summer are covered in this new survey of the nature and function of the church. You will want to read and re-read this material many times. Extensive notes and indexes add greatly to the value of the interpretation.

by the Ranking British Scholar
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THE BETHANY PRESS - 2700 Pine - St. Louis, Mo.

Christian Apologetics by Alan Richardson. Harper & Brothers. 256 pages. \$3.00.

This book on apologetics attempts to give an intellectual defense of an interpretation of Christianity at a halfway house between Liberalism or Modernism and the kind of Neo-Orthodoxy that is influenced primarily by Barth. Rejecting the emphases of naturalism and positivism (which the author believes Marx and Freud also reject), the emphasis is placed on revelation.

Belief in the objectivity of value is stressed, so this is a theology of a value-judgment or "faith principle." The primary datum of this theology is the living faith and witness of the contemporary church. God reveals himself generally, but the living church has a special revelation. It is strengthened by the argument from the miracle of the resurrection of Christ, about which there must be no argument. (You can believe as you please about whether or not Joshua made the sun stand still, the Virgin Birth, and many of the miracles performed by Jesus.)

It is evident as the author says in a footnote that "a revolution has taken place in Protestant theology since 1919." It is the opinion of this reviewer that it is too early to say whether or not any form of neo-orthodoxy is intellectually valid. It would be interesting to see whether this book and books like it have any value ten years from now.

H. W. H.

Christianity and Property edited by Joseph F. Fletcher. The Westminster Press. 221 pages. \$2.50.

Dr. Fletcher, the editor of this volume, is at present professor of Pastoral Theology and Social Studies, Episcopal Theological School, Cambridge, Massachusetts. He brings to the editorship of this book, a long experience in the field of Applied Religion, Biblical Literature, and Trade Union History.

The book is a co-operative enterprise and represents an attempt on the part of one group within the Episcopal Church, to study and evaluate certain economic and social trends within our modern society. The eight chapters, each authored by a specialist in his or her field, were originally presented as papers which were read before the second annual Conference on Christian Social Teachings at the Episcopal Theological School, Cambridge, Massachusetts.

The book attempts to present an interpretation of human attitude toward property, from Old Testament times to the present.

Your reviewer believes that there is every evidence of the sincerity of the writers of the various chapters, but personal bias is also suspected. The fact that some of the interpretations border so closely upon current conceptions of communistic doctrine, will cause many readers to lift an eye-brow, and may call out the charge "fellow-riders," in some quarters.

It is a definite contribution to the literature of Christian Economics and Social Problems, and might serve the preacher who has a little imagination, with the basic materials for a series of profitable Sunday morning or evening sermons.

T. V. V.

Church, Law and Society by Gustaf Aulen. Charles Scribner's Sons. 130 pages. \$2.00.

The theme of this book is that the church must not isolate itself from social problems in an age of world wars and atomic bombs. The book opens with a plea for a realistic and radical theology which would avoid on the one hand pietism's passivity regarding the life and problems of society, and on the other hand, modernism's easy optimism about an inevitable evolutionary social progress. Swedish theology today emphasizes salvation as the free and quite undeserved gift of God's grace. It views history as the drama in which God's love fights evil. It emphasizes the church more than the individual. It looks at the world with all its evil and sin as nevertheless God's world, his laboratory.

World War II was a Machiavellian moral catastrophe. The demoniacal state was amoral. The consciousness of justice in Germany disintegrated and the sense of righteousness is everywhere in decline.

The Law of God is the source and foundation of justice. It bids us love our neighbor and create a better order of justice in the life of Society. The church ought to be a living conscience of justice. The church is both weak and strong. A sinful world requires a strong church.

This book shows us how the Swedish theologians of the Agape or "Lundenian School" are thinking today. Their thought is vital and penetrating but not infallible.

H. W. H.

The Church

Pilgrimage to Amsterdam by H. G. G. Herklots and Henry Smith Leiper. Morehouse-Gorham Company. 90 pages. Paper covers, \$1.00.

Beginning on August 22, 1948, the World Council of Churches will hold its constituting assembly at Amsterdam, Holland. The meeting was planned for a much earlier date but a world war has intervened. Providing another world emergency does not prevent them, representatives from 127 communions from 39 countries will attend. While the Roman Catholic Church is not officially cooperating with the meeting, individual Catholic leaders have asked and received permission to be present as observers.

The subject of the meeting has been announced as "Man's Disorder and God's Design." All discussion will center around this theme. Sub topics will be: The Church in God's Design; God's Design and Man's Witness; The Church and the Disorder of Society; The Church and International Affairs. Ninety official delegates, representing thirty-nine denominations will represent North America. It is anticipated that nearly 200 more from this continent will attend the meeting as observers, writers and interested churchmen.

In preparation for the meeting this little book has been prepared. All of our churches have an obligation to inform their membership as to the World Council of Churches and the purpose of the meeting. Here, at small cost, is a book which gives you the material for that purpose.

W. H. L.

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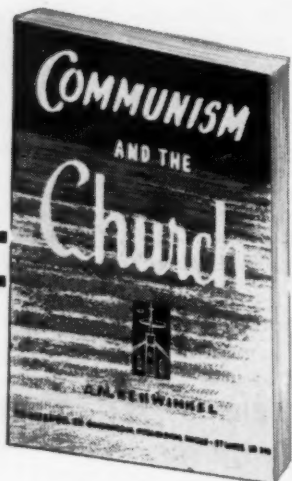
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Protestant Church Building by William H. Leach. Abingdon-Cokesbury, 1948. 188 pages. \$3.00.

The churches of America are planning to spend more than a billion dollars for new buildings, repairs, renewals and equipment, as soon as conditions permit. This means forward steps in one generation equal to a fourth of all the accumulations of the past.

It is therefore important that church building and finance committees should not only be well-informed on the successes and failures of the past, but they should be alert, imaginative and creative as they consider the needs and opportunities of the present and future.

On this account, *Protestant Church Building*, by Dr. William H. Leach, is timely.

While the author modestly claims to be neither architect nor engineer, there is probably no man more interested or better equipped to judge the merits of our churches, to analyze their problems, and to suggest procedures for progress in the right direction.

Protestant Church Building is not an exhaustive study of church architecture, but a report of present-day trends, with illustrations from fifty-three churches to whet the appetite for more extensive research.

To assist church committees to begin their activities wisely, suggestions are given not only to building committees on the program-purposes to be kept in mind, but to finance committees for adequate provision of the necessary funds.

The two closing chapters on *The Church Lawn*, and *The Parsonage*, should be read by every minister and shared with his board.

For those who wish to pursue the study of church building, an excellent bibliography is provided at the end of the book.

Dr. Leach, the author, is a Presbyterian minister of wide experience. Twenty-four years ago, he founded *Church Management*, a magazine with a nation-wide outreach, that has featured methods of successful churches. He is the author of many books on church administration, is widely known as a speaker, and has written innumerable articles for publication that have been of benefit to ministers and laymen alike. He is well-qualified to present *Protestant Church Building* which should be in the library of every church.

R. C.

The Small Town and Country Church by Edwin A. Hunter. Abingdon-Cokesbury Press. 143 pages. \$1.50.

This book will produce nostalgic memories on the part of many ministers in city churches who began their work in the small town and country church. But it deserves to be read most widely among rural pastors.

Something of the spirit and viewpoint of Arthur Wentworth Hewitt in *Highland Shepherds* and his other books is in this volume. It is practical and down-to-earth in its suggestions. The need of special training in rural work is stressed; the value of special courses in agriculture and rural sociology at state universities and colleges is emphasized.

The difficult and baffling problem of adequate support for the rural minister is attacked from several sides: the

Lord's Acre Plan is presented; several instances are cited of ministers located on self-supporting farms owned by the denomination; the larger parish and its more adequate support and service is given as one solution.

This inexpensive little volume merits widespread distribution.

R. J. B.

Bible and Biblelands

Around the Mediterranean With My Bible by Harriet-Louise H. Patterson. The Judson Press. 366 pages. \$3.00.

When this book first appeared under the imprint of a different publisher this reviewer commended it very highly. Now that it has been re-issued by the Judson Press, I would like to re-emphasize its attractiveness, its readability and its devotional spirit. Miss Patterson has for many years been a student of the Holy Land. She has traveled extensively through the near east and knows from first hand experience the places about which she writes. More recently she has been ordained a minister of the Disciples Fellowship and is, at present, the efficient pastor of the Community Church, Chesterland, Ohio.

Visitors to Chautauqua last summer were delighted to find the pleasant authoritative guide who lectured each day by the little replica of Palestine. Their enthusiastic approval of her work there led Miss Patterson to the decision to seek re-publication for the book. The publishers have produced a splendid volume.

Step by step the book takes the reader through the historic cities and byways of the Mediterranean. With her you stop for a sip of coffee, a bit of gossip with a native, or bow in reverence before one of the holy shrines. My suggestion is, no, it is a definite recommendation, that a group in your church take the trip with this book, reading the pages, studying the illustrations and maps, and then as a climax to the work ask Miss Patterson to personally visit your church with one of her appealing lectures on Palestine.

W. H. L.

A Reading of Revelation by Charles L. Venable. Muhlenberg Press, Philadelphia, Pennsylvania. 114 pages. \$1.75.

"The purpose of this book," says the author, "has been to provide a stimulating and informative reading of the Book of Revelation, letting the Scriptures speak for themselves in a connected narrative."

The key to this book is found in his introduction. He prepared it for a Sunday evening group in the Wicker Park Lutheran Church, Chicago, of which he is pastor. He states the universal fact about Revelation when he says that it has become almost an unknown land to most Christians.

He conceives the idea that it was written to people situated much like those of our recent past when men were going to concentration camps. That makes the message of John immediate and vivid. In other words, Revelation was written to real people facing real problems.

The author introduces many Bible references from various parts of the Scriptures not intended to suggest that

John was familiar with them but serves to show that the thought is similar. Dr. Venable seeks to make Revelation a message for the present rather than a prophecy of last things, and so treats the text. "It was primarily a victory to be possessed rather than something to be revealed." The supreme emphasis is upon the victory over death. And, of course, the Victory of Jesus Christ and those who walked with Him.

The author has paraphrased much of Revelation in this reading and this makes its message seem more familiar and understandable.

There are about ten pages of Explanatory Notes at the end of the book that throw considerable light on some of the characters and the difficult themes in Revelation. In order to appreciate fully this "Reading" the text of Revelation should be carefully read. This reading is Dr. Venable's paraphrase—and his interjection of scripture passages serves as his interpretation.

The work is well done, but not all the mysteries, symbols, and problems are resolved. The author has had abundant satisfaction in his personal studies and joy in imparting the fruits of his labors to others and now sends his message to a larger group of readers.

E. A. K.

The Jew

The Future of the American Jew by Mordecai M. Kaplan. The Macmillan Company, 1948. xx/571 pages. \$6.00.

This is a large book; so large that some of the author's friends advised its being published as three separate titles. It is a sincere book, written by one who deeply loves his race and his religion. It is a scholarly book by an eminent seminary professor. It is a book written for Jews, who do not need to have terms like *Eretz Yisrael*, *Diaspora* and *Torah* translated into English. For Gentile readers its chief value is its exhaustive presentation of one phase of contemporary Jewish thought.

According to the publishers, "Dr. Kaplan's argument is that Israel must resolutely maintain its identity. At the same time if Israel is really to live and not merely survive, it must share in the enlightened spirit of our time, and justify its existence as a separate group by the contributions of light and leadership which it may make to the common whole of society." In other words, as the book itself makes clear, the reconstruction of American Judaism must come through an increasing consciousness of Jewishness. The Jew must have a dual citizenship; he must always think of himself as an American and a Jew—and this in a different sense from that in which some Americans call themselves Presbyterians, or are proud to remember that their ancestors were Scots.

To Dr. Kaplan, the first step in the intensification of the self-consciousness of American Jews must be the establishment of a Jewish homeland in Palestine—though he admits that American Jews will not live there. Over and over again he returns to the thought that "A Jewish commonwealth in Eretz Yisrael has become indispensable to us." The fine index lists over a hundred references to Eretz

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Delightful word sketches by a nature lover who has long been doing something about getting to know birds.

The book is illustrated with black and white photographs from the National Audubon Society files and has a beautiful color plate jacket from the same source. The chapters are short, informal chats about birds, made even more delightful because the author is relating his own experiences and observations of bird life and customs. One goes with him on walks through the countryside of his Virginia home, over the hills into more distant parts of the United States, and finally sails with him across the seas to enjoy the birds of far horizons.

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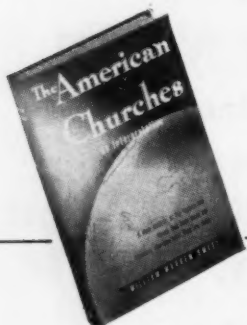
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The Record of American Religions through three Centuries



The American Churches

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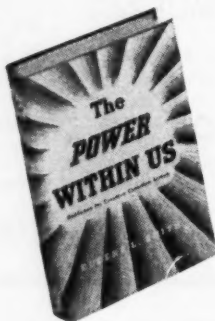
● THIS CLEAR ANALYSIS of the factors and forces that have made our American churches what they are today supplies basic information and interpretation necessary for a clearer comprehension of our present day American churches. It emphasizes elements distinctly American in origin and shows why and how dominating characteristics of today have developed through the years. Preachers, students, and teachers will find this work useful. **\$1.50**

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Yisrael and Zionism; but one searches in vain for a single mention of the opinion of the revered President Magnes of the Hebrew University of Jerusalem, that Political Zionism has always been a detriment to Judaism in Palestine itself.

The more one is attracted by Dr. Kaplan's vast erudition and burning sincerity, the greater is the sense of pathos aroused by his book. His repetitions and over-emphases and italicized pronouncements seem to spring from an underlying feeling of frustration. He realizes that most American Jews are supremely indifferent to his proposals. The Jews whom we know have no interest in increasing anybody's sense of their Jewishness. They have no desire to be hyphenated Americans. What they want—and most of all, what they want for their children—is to be just Americans, like the rest of us.

So we find more credible, as well as more hopeful, expression of the aspirations of our Jewish fellow-citizens in the prophetic ardor of Rabbi Isserman's *This Is Judaism*, or Rabbi Berger's *The Jewish Dilemma* with its indignation at any scheme to send Jews back into a ghetto of separatism, or Lessing J. Rosenwald's statement in a recent issue of *Collier's Magazine*, that "the United States of America is the only homeland, nation and national tie of the Americans of Jewish faith," which recalls the earlier statement of Henry Morgenthau, Sr., "I refuse to be called a Zionist. I am an American." **L. G. L.**

Books

Great Christian Books by Hugh Martin. The Westminster Press. 118 pages. **\$1.50.**

Not long ago, I was discussing with a fellow minister the difficulties I faced when it came to reading devotional-mystical literature, such as Brother Lawrence's *The Practice of the Presence of God*, for instance. Somewhat hesitantly, because my friend is one of the really outstanding preachers in our church, I confided that some of these indubitably excellent works made me drowsy, to say the least!

"I know just how you feel!" he grinned. "Whenever I try to meditate, I go sound asleep!"

I suspect more than a few of my brothers in the clergy would, in complete candor, be forced to make a similar admission. Indeed, Brother Lawrence himself admits to such tendencies to wander.

Because of this, I consider that Hugh Martin has done a truly noble service to the so-called "practical" ministers in creating *Great Christian Books*. He has not only introduced us to the truly worthwhile books he has selected (or possibly re-introduced us to them), but by his clever selectivity, he has enabled us to approach the works themselves with a more alert mind, with a mind less inclined to doze over the seemingly endless abstraction and thought.

In his first chapter, *The Power of the Book*, he gives a brief but convincing essay on the thesis that in books are distilled the essence of life itself. He has spent, he tells us, some time reviewing outstanding books which have influenced his faith and thought,

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jotting down the core of their meaning.

"By doing this I hope to induce others to read—or re-read—the books for themselves." (Pg. 11). While he has endeavored to provide a guide to their understanding, he makes no pretense at profound research, preferring to let the books speak for themselves.

The books which Hugh Martin provides for our edification are: *The Confessions* of St. Augustine; *The Letters* of Samuel Rutherford; *The Practice of the Presence of God*, by Brother Lawrence; *The Pilgrim's Progress*, by John Bunyan; *A Serious Call*, by William Law; *An Enquiry*, by William Carey; and *The Ring and the Book*, by Robert Browning.

The supreme value of the book is that it gives the pastor a tool to offer to his parishioners who are seeking after the Truth, as a sort of spiritual appetizer for more thorough study of worthwhile Christian literature. In a time like this when the laity of the church is showing an increasing hunger for spiritual nurture other than merely sentimental or moralistic pap, *Great Christian Books* may well serve as an appetizing *antipasto* as a prelude to a truly magnificent repast.

W. M. H.

Sermons

The Sovereign Emblem by Ernest Wall. Abingdon-Cokesbury Press. 117 pages. \$1.25.

This is a series of sermons on the cross and may take its place in lenten reading, or reading for sermons on communion. Only a few of the thoughts can find room in a brief review. Paul was not primarily concerned with proclaiming an atonement theory but with leading men into an atonement experience. Human recovery does not depend on richer material living but on deeper spiritual experience. Life does not begin at the periphery but at the center. The whole life of Christ was a process of ever deepening self-identification with sinful man, and the purpose of the cross is not fulfilled until that self-identification of Christ with us has produced in us a like self-identification of ourselves with him and fellowmen. The redeeming purpose of the cross depends much upon the instrumentality of the redeemed. Against the threatening materialism of the present age the church must raise again her ancient banner of the cross.

The volume is well organized and proceeds according to pattern. The material is inclined to be a long known and accepted religious thought and furnishes not too much of novel and stimulating ideas.

O. L. I.

Partnership With God by A. W. Brustat. Ernst Kaufmann, Inc. 112 pages. \$1.50.

This is a very choice book on stewardship in its larger aspects and will be welcomed by ministers and church leaders. It is a timely book. Since there are Godless movements in the world and in our own country, a book like this with eight chapters in it will be a tonic or spur to encourage a minister or layman in teaching or preaching partnership with God.

The author who is a pioneer in the Stewardship Movement of the Lutheran Church, is well qualified to write

on this subject. He has through his pastorates as well as being a leader in Christian Education, presented the claims of partnership with God in the churches he has served and at conferences.

He speaks of partnership through Church Attendance, through Holy Communion, through Scripture, through Prayer, through Sharing, through Christian Education.

T. B. R.

Mexico

The Stone Knife by Jose Revueltas. Translation from the Spanish by H. R. Hays. Reynal and Hitchcock 1947. 183 pages. \$2.50.

Mexicans have kept pre-Spanish idols behind altars, unknown to the Church, since the conquest. They have a deep spiritual reserve that has carried them through several centuries of oppression of body and mind, a strong, cultural people. Of suffering and death there has been steady companionship, and still it is so, a generation after the Diaz revolution for freedom. Nor do they fear death over-much, however dearly they pay the price of sorrow for their loved and lost. The author has taken a story of passionate conflicts and rivalries of the revolution and its succession of hatreds, in the readjustment of new powers and classes, and by Dostoevskian skill has formed a novel of the first order. *The Stone Knife* is symbolic of the obsidian blade with which the Aztec priest cut his human sacrificial victim to the heart, atop the teocali, the center of the empire. And so remains the palpitating, dying heart the last sacrifice of a groping, suffering people questing for life upon the "via dolorosa."

J. F. G.

Beyond This Darkness by Roger L. Shinn. Association Press. 86 pages. \$1.00.

While attending Union Theological Seminary in 1941, Mr. Shinn entered the army as a private, becoming a captain before going overseas. In the "Battle of the Bulge," he commanded an armored infantry unit and was decorated for bravery. He was later captured by the Germans and was a P.O.W. for five months. Now, at twenty-nine, he is continuing his training in Union.

"Christianity," he says, "offers a hope that is real, but no one has a right to talk of that hope unless he has looked hard at the stark facts of our time." He endeavors to be honest in his essay of Christian living and to conceal no harsh truth for the sake of optimism.

The writer is not blinded by rosy idealism in such chapters as "Inflicting Death and Suffering" and "For Us the Living." He faces life fairly "To anyone who understands Christianity, the experiencing of suffering is less of a problem than the inflicting of death and suffering." And in a practical manner he deals with the problem of war. He observes, "The reason for this confusion of ethics, where men must do things that are wrong because the only alternatives are worse, is in men. The Christian knows that none of us is guiltless."

O. L. I.

"To those who wish to know what St. Paul really said the present volume will be of very great help."

C. S. Lewis

LETTERS TO YOUNG CHURCHES

A Translation of the
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By J. B. Phillips

Introduction by C. S. Lewis

Why a new translation? As C. S. Lewis points out in the introduction, the Authorized Version has ceased to be a clear translation, the meaning of some words in the English language having changed throughout the years. For the reader of today, the original force and power of the Apostles' writings is blurred by the poetical beauty of the Authorized Version.

Here, in lucid, forceful translation, are the letters of St. Paul, James, Peter, John and Jude. The translation is based on the Greek Text used in the 1881 Revision, with the original meaning adhered to as closely as possible, yet not at the expense of clarity and the natural flow of language.

The translator has re-captured the vitality of the writers, the Letters appearing as letters, not as theological treatises. Christianity as understood and presented by St. Paul to his young churches was forceful and dynamic. Today, in the language of the modern world, the power behind the words St. Paul wrote again makes itself felt, and the personality of the writer can be seen behind the strength of his message. \$2.50

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ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

GOD IS AT WORK

During the raids on London some people were trapped by debris in a house that had been bombed. They were in danger of being crushed, but, more than that, the air they breathed in that small space was insufficient and full of dust. There was danger of asphyxiation, and the situation seemed hopeless. But they saw a little chink of light and knew that some air was reaching them, and there were sounds which told them that rescuers were at work. That gave them hope, and they held on till at last they were set free. Though their rescuers were unseen for a time, they were part of their apparently hostile world. The knowledge that they were there kept these trapped people from panic, while the chink of light that could be dimly seen made them feel that air was reaching them. So they held on. It is a picture of what is happening in the most hostile situation. God is at work. If only we will believe this and rely on his grace, the most depressing and threatening things can be overcome.

It was to give us this faith that Christ came. To see him is to know that God is at work and that he seeks to make contact with us. From *Where the New World Begins* by James Reid; Abingdon-Cokesbury Press.

ONE STEP AT A TIME

Perhaps you have heard the parable of the philosophical clock which fell to meditating upon its future as it was put in its place for the first time. It fell to calculating that it had to tick twice every second; that meant 120 times every minute, or 7,200 times every hour. Multiply that by 24, and that meant 172,800 ticks every day. That, in turn, meant 63,072,000 times every year. Then the clock considered. If it was there only ten years, that meant 630,720,000 ticks. At this point it collapsed from nervous exhaustion. But when it came to, it saw in a moment of insight that, after all, it had to tick only one tick at a time. So it began, and at last reports was going strong after twenty-five years—well on its way to becoming a respected grandfather clock.

There's understanding and freedom for the sincere soul who will cease asking to see the distant scene and conclude "one step enough for me."

This does not mean that we take our eyes from the distant goal. This is extremely important. It means only that, seeing the ultimate, we reach it through the immediate. There is, in fact, no other way to follow Jesus in an imperfect world. From *The News in Religion* by Gene E. Bartlett; Abingdon-Cokesbury Press.

GOD WILL SPEAK TO YOU

An engineer, who worked for some time in far-off Churchill on the Hudson Bay in Northern Canada, related to me an impressive incident. One night, he said, he was listening to his radio. He heard calls from ships at sea; songs, dance music, selections by a symphony orchestra; a few snatches of oratory. As he listened lazily to the programs that crowded the air, suddenly his wandering thoughts were arrested. He was all attention now, listening with great excitement, for he had just heard repeated his own name. The announcer at a Winnipeg station was reading an important message to him from a friend.

This is a parable of the beginner at prayer. It is hard to focus your attention. Messages are crowding in: memories of the past; whisperings of the subconscious mind; the clamor of ambition; business anxieties and personal worries. But if you persevere, one day all other sounds will be disregarded for you will hear your own name. God will speak to you. From *Fifth Avenue Sermons* by J. Sutherland Bonnell; Harper & Brothers.

THE RADIANCE OF LIFE

They looked unto him, and were radiant; and their faces shall never be confounded.—Psalm 34:5. While Carlyle was wrestling with his "History of Frederick the Great," his wife wrote to a friend: "We are now in the valley of the shadow of Frederick the Great. Poor Frederick—I think he would be sorry to know what a gloom he has cast over the Carlyle household."

How many of us live our lives in the shadow of some misfortune that may have occurred years ago! Why not live our lives rather in the light of the blessings which stream across our pathway day after day? Why not look unto him who is the Light of life and be able to say, "We beheld his glory,

BOOK REVIEWERS IN THIS ISSUE

William L. Ludlow, Muskingum College, New Concord, Ohio

Orva Lee Ice, Calvary Baptist Church, Minneapolis, Minnesota

James C. Perkins, Union Congregational Church, Phoenix, Arizona.

Herbert W. Hansen, Community Baptist Church, Scarsdale, New York

William H. Leach, Editor, *Church Management*

Robert Cashman, Chicago Theological Seminary

Robert J. Beyers, Bethany Presbyterian Church, Cleveland, Ohio

Elisha A. King, Miami, Florida

Lewis Gaston Leary, Presbyterian Church, West Milford, New Jersey

William M. Hunter, Presbyterian Church, Florida, New York

Turner B. Roddy, Highland Heights Presbyterian Church, Memphis, Tennessee

John F. C. Green, Evangelical Congregational Church, McKeesport, Pennsylvania

glory as of the only begotten from the Father?"

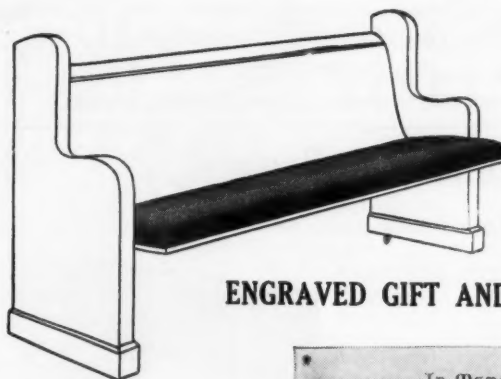
From *To-Day*; Issue by Alfred S. Nickless; The Westminster Press.

THE SENSE OF BELONGING

Not to belong is the soul's greatest agony, and danger. When one has broken bonds with a wholesome fellowship, he is in mortal danger of throwing himself on even a vicious group just to belong. A timid boy may throw himself away to a gang of hoodlums, just to belong.

This is the theme of Eugene O'Neill's play, *The Hairy Ape*. Yank thought he belonged because he fed the bellies of the great furnaces that drove the ship. But when a young woman, who was being escorted over the ship, involuntarily drew back from him and muttered, "Hairy Ape," he concluded that he did not belong. He began immediately to plan his own destruction.

If we need, for our soul's sake, to belong to a wholesome society, we need much more to belong to God, who nurtures the wholesomeness of that society. That sense of belonging to God is the great reward for doing the will of God. Particular results of one's efforts are not nearly so important as this great reward of knowing that you belong to God. From *Ambassador in Chains* by Hampton Adams; The Bethany Press.

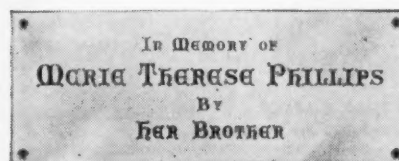


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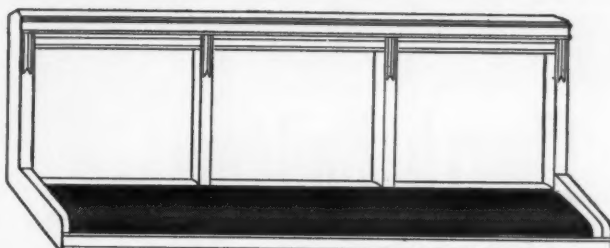
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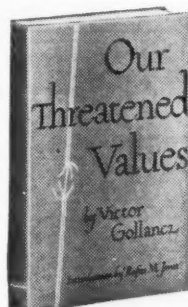
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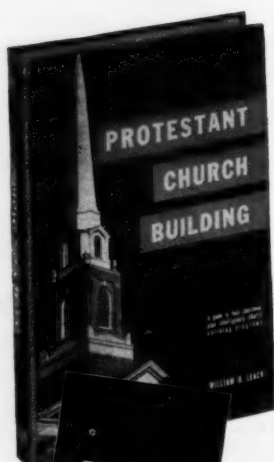
Protestant Church Building

Planning to build? "What style shall we choose? How large a building can we put on our ground? How large should the heating unit be? How about landscaping?"

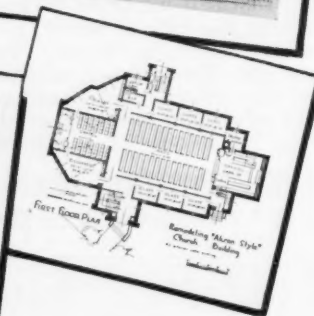
Planning to remodel? "Can we build a wing that will take care of all our group activities? Will it be possible to install air conditioning? Are the acoustics all right for a new organ?"

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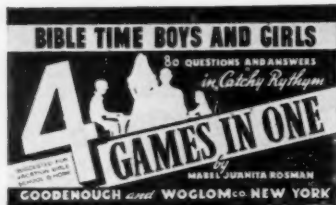
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WHAT CHRIST REVEALS IN MAN

There is an ancient legend which tells of the day when men first stood before the gods daring to be like them, sensing within themselves a kinship which made them walk a little proudly on the earth. But the gods in their jealousy stole that spark of their own life away, and sought to hide it out of all sight and reach. Weeks passed into months, and in their counsels no place for it was found. For man ranged the mountains and plumbed the seas and peered inquiringly into the heavens. Nowhere would the spark be safe. Until at last the great god Brahm took it in his hands and gave signal in the long hall for peace. Briefly he vanished—and was back again. There was a smile now on his face. "Fear not," he said, "I have hidden the spark where man will never in all his days think to search. I have hidden it securely in his own heart!"

Jesus of Nazareth had nothing to do with the hiding of that spark: everything that he was and did served to reveal it. Men began to think of themselves differently because he had come. They grew very certain that for all their poor and seeming estate, for all their persistent cheapness and poverty, they did amount to something, and could amount to more. From *Facts That Undergird Life* by Paul Sherer; Harper & Brothers.

THE COMMUNION OF SAINTS

In *The Last Voyage* Alfred Noyes tells the story of a little girl on a trans-Atlantic liner who falls desperately ill as the result of a difficult disease that perplexes the ship's surgeon. The physician communicates with a Johns Hopkins specialist, who gives directions as to how to proceed. The ship is stopped so that the vibrations may not interfere with the surgeon's work. Referring to the little girl, one passenger asks another, "You think they will save her?" the answer given is: "They may save her; but who are they?"

Then the poet goes on to picture the scientists, the biologists, the surgeons whose discoveries and contributions are represented in the knowledge and skill of the two doctors consulting together in this particular case. Thus there were "ten thousand minds with one small life at stake."

Surely this is the higher meaning and significance of the communion of saints! We have a fellowship of minds and hearts, not just for the purpose of enjoying comradeship, no matter how fortunate that is, but for the purpose of redeeming mankind and saving our world, in the complete meaning of that term. The people who engage in this

blessed endeavor are "called to be saints." From *We Believe!* by G. Ray Jordan; Abingdon-Cokesbury Press.

COURAGE THROUGH PURPOSE AND FAITH

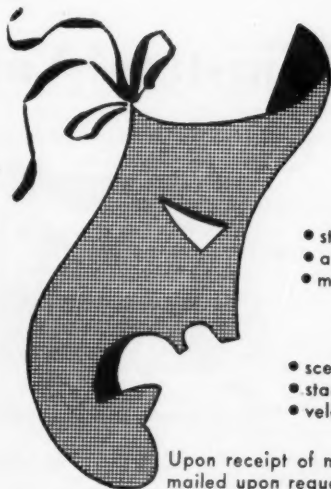
When Charles Lamb was but twenty-one years of age a terrible tragedy came to the Lambs. His sister Mary was seized with insanity and stabbed her invalid mother to death. The calm self-mastery and loving self-renunciation which the nervous and excitable Charles Lamb displayed at this time of crisis gave him an imperishable claim to the reverence and affection of all. He had his sister released from the asylum on the express condition that he would be responsible for her safe keeping. He surrendered his own hope of marriage and wrote to his old friend Coleridge, "Thank God I am very calm and composed and able to do the best that remains." He tenderly nursed his sister back to sanity, and in the same tragic year began his literary writing as a poet, essayist, and critic that lauded him among the great of the earth. All of this was done in spite of the thirty-three years that he was a clerk in the offices of the East India Company and in spite of the years of anxiety over Mary, who tended to slip back into her old condition. A man who could leave a priceless literary legacy to the world in spite of these things had courage well supported by purpose and faith. From *More Handles of Power* by Lewis L. Dunnington; Abingdon-Cokesbury Press.

SEND RECORD NUMBER OF MISSIONARIES

Washington, D. C.—Departures of Seventh-day Adventist missionaries to foreign fields during the past year reached an all-time high for the denomination, the church's mission board announced at its world headquarters in Takoma Park, Maryland.

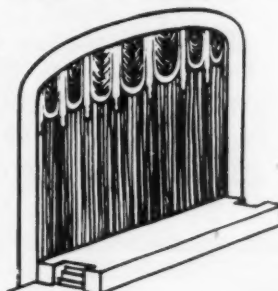
During 1947, the report said, 545 missionaries were sent out to seventy-three different countries and islands. Of these, 262 went from North America. Other workers were sent from Australia, Europe, South Africa and South America.

New appointees during this period numbered 359, the remainder representing missionaries returning from furloughs or extended leaves due to unsettled conditions in mission fields. This group included teachers, doctors, nurses, evangelists, builders, administrators, accountants and other workers.—R.N.S.



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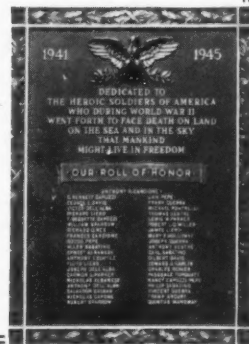
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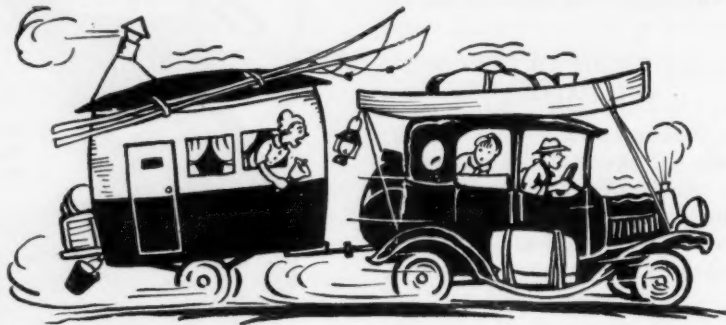
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Ministers' Vacation Exchange

HERE is a splendid list of offers for the vacation season. It includes all items received up through April 20. The June issue will also carry this department. After that number it will be discontinued until February, 1949. When a mailing address is given no charge is made for insertions in this department. Two insertions are usually given. If the second appearance has not brought you a successful exchange please advise for a reprint in the June issue.

Will Supply Pulpit. Any congenial denominations, New York, Boston, New England. July or August. Use of the manse or honorarium. Age 38. No children or pets. Careful use of the manse assured. References. **W. Howard Lee, Memorial Presbyterian Church, Saint Augustine, Florida.**

Will Supply. July 4 and 11. Any pulpit in the vicinity of Westminster, Maryland, where I will be in conference at the Westminster Theological Seminary. Expect travel expense and weekend entertainment. **Milton Thomas, Methodist Church, Wattsburg, Pennsylvania.**

Ottumwa, Iowa. Baptist. Offer either an exchange including Sunday services or just the parsonages. Prefer South Dakota, Kansas or Colorado, but will consider any state in the Southwest or North. Seven-room house with modern conveniences in thriving city of 40,000. **V. L. Currier, Ottumwa, Iowa.**

Will Supply. Conservative Presbyterian minister willing to supply four weeks in either August or July in exchange for use of manse. Prefers either spot near Atlantic Ocean within 150 miles of Wilmington, Delaware, or on some good inland lake between Quincy, Illinois and the Atlantic coast. **R. P. Sharp, Kahoka, Missouri.**

Will Supply Pulpit in New York City, or very close in, during July in exchange for use of parsonage during July and August. Box 563, Winter Park, Florida.

Oxford, New York. Will exchange use of parsonage for all or part of July. Prefer New York City vicinity. Oxford is in beautiful Chenango Valley. Colonial home with all improvements. No preaching required. Will consider accepting full pastoral duties in church in exchange for use of parsonage and

honorarium. Congregational. **K. E. Ballard, 6 Merchant Street, Oxford, New York.**

Newport, Kentucky. Newport is in the Greater Cincinnati area just across the Ohio River and is only five minutes from downtown Cincinnati. The First Presbyterian Church U. S. A. has a membership of 300. The manse is located in best part of the city and is equipped with modern conveniences. Opportunities for rest and recreation include privileges of attending National League ball games. Cincinnati has many cultural advantages. Prefer exchange that will permit summer preaching, as Newport needs pulpit supply during vacation and will pay good honorarium for one sermon a week. Would like northern or western section and will consider any denomination in U.S.A. or Canada. Will exchange in July or August. Write at once. **Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.**

Will Supply. Churches in Colorado or California during month of August for use of modern parsonage and modest honorarium. **F. H. Willard, 342 Winchester Street, Decatur, Indiana.**

Thirty minutes from Chicago University. Pleasant home, four bed rooms, available during July either on basis of exchange of residences and supply, or residences only. **Carl H. Wilhelm, 1218 Otto Boulevard, Chicago Heights, Illinois.**

Will Supply. I will be vacationing in Milford, Connecticut during July or August. I would supply a pulpit within reach of that point during July or August. Now minister of First Christian Church, a church of 700 members, in Canton, Illinois, a town of 14,000. **H. E. Keltner, 138 West Spruce Street, Canton, Illinois.**

Will Supply. Disciple minister of church with 600 members would be glad to supply during July or August for use of parsonage, apartment or cabin in any congenial denomination. **Luther J. Tigner, The Howett Street Christian Church, Peoria, Illinois.**

Will Supply. Methodist minister willing to supply two weeks in August beginning with the Sundays, the 15th and 22nd, one service each Sunday in a Protestant church in Minnesota in a community on or near a good fishing lake, for privilege of living in parson-

age. J. L. DeGarmo, Farnhamville, Iowa.

August Pulpit Supply. Anyone interested in the services of minister for August pulpit supply in return for parsonage accommodations near Atlantic Ocean, Great Lakes, or mountain lake for vacation uses during the entire month of August may write: Church, 1060 Overlook Terrace, Union, New Jersey.

Irvington, N. J. Minister, near New York and Jersey Shore, would like to exchange pulpit and parsonage six to eight weeks with minister near Salt Lake City. George S. Miller, Irvington, New Jersey.

Supply or Exchange. Will supply pulpit in any Protestant church in Denver, Colorado, or nearby area for the last two Sundays of July and the first four in August for use of the parsonage during summer session at Iliff School of Theology. Three children, 12, 10 and 6. If preferred arrangements can be made for an exchange of parsonages for someone who wishes to be in the Twin City area of Minnesota. Plenty of recreation facilities. W. W. Witt, Plymouth Congregational Church, 1971 Princeton Avenue, St. Paul 5, Minnesota.

Lovell, Wyoming. Anyone interested in a new two-bedroom parsonage with modern conveniences may have the use of the same for preaching twice on Sunday morning. Deaver, county appointment twelve miles from Lovell on highway. Less than three hours' drive to Yellowstone Park, one hour to the Big Horn Mountains. Lovely climate, good trout fishing in streams and lakes, with a great many scenic attractions. No exchange or honorarium. July or August. Methodist preferred. Write E. White, 456 Shoshone Avenue, Lovell, Wyoming.

Will Supply Pulpit during month of August in exchange for use of parsonage or modest honorarium. Prefer New York, Boston or New England area. Native of Canada, 33 years of age. Graduate of University of Richmond and Union Theological Seminary in Richmond, Virginia. Pastor of First Baptist Church, Leesburg, Florida, with membership of 1,200. Arthur W. Rich, P. O. Box 104, Leesburg, Florida.

Will Supply. Episcopal clergyman visiting New York City from July 10 to August 9 will be glad to supply services on Sundays for a modest honorarium. G. C. Stutzer, Church of the Redeemer, Okmulgee, Oklahoma.

Chicago, Illinois. Would like to exchange parsonage and pulpit (one service on Sunday) for August. Modern parsonage in North Side residential area. Prefer New England States. Royald V. Caldwell, 6550 N. Rockwell, Chicago 45, Illinois.

Dexter, Michigan. Would exchange town house and pulpit (Congregational Church four miles out) for August or longer. Morning service only. Each keep own salary. Adults only. New England, Maine coast or Cape Cod pre-

ferred. Dexter, on Huron River, is within five or ten miles of dozen lovely lakes. Ann Arbor (University of Michigan) ten miles, Detroit 50. William Hainsworth, Box 491, Dexter, Michigan.

Will Supply. Methodist minister, former army chaplain, is willing to supply three Sundays in July for privilege of living in parsonage. Prefer Maryland, Eastern New York, Canada or New England. L. P. Ives, 5 Park Avenue, Middleport, New York.

Medford, Massachusetts. First Methodist Church, seven miles from center of Boston. Modern parsonage available for preacher and family who would supply the pulpit on Sunday mornings, July or August, or both. Convenient for Boston University, Harvard or other summer schools, or for those who wish to see New England and historic sights. Desirable for one interested to care for weddings or funerals. Wellington C. Pixler, 41 Central Avenue, Medford 55, Massachusetts.

Northbridge, Massachusetts. Congregational. Would like to exchange parsonage during August with family in Northern New England or New York. No preaching. Arthur Gillespie, Northbridge, Massachusetts.

New Brunswick, New Jersey. Evangelical and Reformed. Would like to exchange pulpits and parsonages with a clergyman (Congregationalist preferred) in the New England area along the coast. Last half of July and first half of August. New Brunswick is thirty-two miles from New York City and 20 miles from the Jersey shore resorts. Only morning services. Modern home with all conveniences. Theodore W. Boltz, 225 Suydam Street, New Brunswick, New Jersey.

Seattle, Washington. Would like a guest preacher for the first two Sundays in August for a Northern Baptist Church of 475 resident members. Liberal honorarium. Parsonage not available. Mount Rainier and Olympic National Parks, Cascade Mountains, British Columbia and Puget Sound nearby. James B. Hughes, Fremont Baptist Church, 717 N. 36th Street, Seattle 3, Washington.

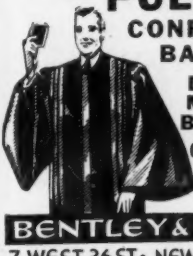

Scobey, Montana. For a vacation in the wheatlands of the west with opportunity to earn health and some vacation money working on a ranch, read this. Pastor of an aggressive parish near Fort Peck Dam will supply pulpits near Boston, Massachusetts, while attending special seminar on religious education July 14 to August 18. This parsonage and pulpit available July 6 to August 24. Levant R. Wheaton, First Methodist Church, Scobey, Montana.

Forest, Ontario. Presbyterian minister would exchange three-room cottage equipped for light housekeeping at Grand Bend, Ontario, from August 14 to September 4. No supply. This is a fine summer resort, 100 miles from Detroit, with safe, sandy beach and every type of recreation. Would like home in Michigan, Ohio, Kentucky or New York for similar period, or would consider whole month if suitable honor-

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Will Supply. Presbyterian minister of twenty years' experience will supply and accept full pastoral duties of Presbyterian Church (or any congenial denomination) during month of August for use of manse (or parsonage) and modest honorarium. Prefer general vicinity of Arizona, New Mexico or Colorado. **Archie C. Ray, 104 S. Magnolia Street, Hammond, Louisiana.**

* * *

Will Supply. Young Moravian minister, pastor of a church of over 500 members, with considerable experience as baritone soloist for oratorio presentations throughout North Carolina, will preach at services for first two Sundays in August for use of parsonage or manse and a modest honorarium. Will consider church near ocean, but prefer one within driving distance of New York or Chicago. **I. Howard Chadwick, 1800 N. Liberty Street, Winston-Salem, North Carolina.**

* * *

Will Supply. August 1 through 22, a church near the Garrett Biblical Institute, Evanston, Illinois. Use of manse and modest honorarium. **Clayton G. Lehman, Evangelical United Brethren Church, Box 43, Robinson, Kansas.**

* * *

Will Supply. In or near Chicago. Young, liberal Methodist minister, Boston graduate, with metropolitan and college church experience, can supply five Sundays in August while attending Garrett in exchange of residence and honorarium at your discretion. **Warren W. Peters, 603 W. St. Louis, Lebanon, Illinois.**

* * *

Will Supply. Pulpit of any denomination in Wisconsin or Michigan during the month of August for the use of the parsonage for family of two. I am the minister of the First Congregational Church, Shabbona, Illinois. **L. E. Stonecipher, Shabbona, Illinois.**

* * *

Henderson, North Carolina. Will exchange with minister for month of August. Prefer being near New York City. Commodious manse with four bedrooms. Within driving distance of both mountains and ocean. Forty miles from Duke University. Write at once for further details. **William D. McInnis, First Presbyterian Church, Henderson, North Carolina.**

* * *

Columbus, Ohio. Presbyterian pastor and family desire to exchange manse during August. While pulpit supply is optional, am willing to participate; we have one service during vacation period. Our church and manse located in quiet suburban residential area. **Wilson E. Spencer, Kohr Memorial Presbyterian Church, 1488 Kohr Place, Columbus 11, Ohio.**

* * *

Kent, Ohio. Would like to exchange parsonages and pulpit for July or August with someone in New England or in the West. If no exchange is possible, would be willing to supply. My church is First Methodist in a university town of 12,000. Thirty miles from Cleveland, ten miles from Akron. **Joseph E. Henderson, 526 Pioneer Avenue, Kent, Ohio.**

Sparks, Nevada. Will exchange for a few Sundays in August with some minister from Methodist or United Church of Canada in British Columbia, for the use of parsonage, located here near many historic places and California. **A. A. Carmitchel, 225 12th Street, Sparks, Nevada.**

CHURCH WOMEN LAUNCH PEACE DRIVE

New York — A nation-wide peace drive which will seek the support of one million American women has been launched by the United Council of Church Women, it was announced here by Mrs. Harper S. Sibley, Council president.

Slogan for the drive is "Act Now—Mobilize for Peace."

Cards bearing commitment pledges to work for peace have been sent to 20,000 local Councils of Church Women and interdenominational groups. Special appeals for cooperation have been made to all major Protestant denominations.

"Our goal is at least one million cards signed and returned to our national headquarters by June 15," Mrs. Sibley said.

"We are asking women to make telephone and personal calls to their neighbors and friends to put this campaign over," she added.

When the pledge cards have been signed and returned, Mrs. Sibley explained, the President, the State Department, Congress and delegates of the United Nations will be informed that the conviction of Christian women is to prevent the "cold war" from breaking into a "hot war."—R.N.S.

WOMAN PASTOR TO BE ORDAINED

Lancaster, Pennsylvania — First woman to be ordained as a minister in the Evangelical and Reformed Church will graduate from the Theological Seminary of the Church here May 12 with a Bachelor of Divinity degree.

The pastor, Miss Beatrice M. Weaver, of Bethlehem, Pennsylvania, will become assistant pastor of St. Paul's Church in Lancaster.—R.N.S.

If we want to get out of the mess that we are in and to find a cure for our personal ills, we had better give attention to the laws of life and learn to obey them; we had better take seriously the reality of God and look to him for guidance and help.

* * *

As soon as a man begins to live at his best—meeting life's situations with his keenest intelligence, his bravest courage, his most generous kindness—he aligns himself with the divine purpose.

Meet Albert Schweitzer

A Biographical Children's Sermon

by Jackson Wilcox*

I WANT you to meet a man who cannot be here with us this morning, but a man you ought to know. You should know him because he is one of the truly great people living in the world today. He is great because of many things. But I think the most wonderful thing about him is his lifelong service to Jesus Christ. And if we wish, every one of us may be great in that way.

Over 70 years ago this man was born in a town just a few miles from where Adolf Hitler was born. But the two men were very different. The man I want you to meet is Albert Schweitzer.

When he was a young man Albert Schweitzer found that he could do many different things unusually well. He liked to teach; and chances for teaching came to him. He liked to preach; and he did in a very fine church. He wrote several books and many people read them. He became a very wonderful organist and was especially skilled at playing organ numbers that were written by a talented musician named Bach. Our own organist often plays music by Bach, and also I am sure that if you asked our organist he would tell you about what a great musician Albert Schweitzer is.

But something happened inside Albert Schweitzer's heart when he was 21 years old. He was in his own bedroom one morning in the spring of the year listening to the birds sing and catching the scent of the apple blossoms. It came to him that Jesus wanted him to serve in a very special way. And he made a decision. He said that for nine years he would study, write, lecture and preach. Then, when he was 30 years old, he would go wherever God wanted him to go in the whole wide world.

He did that. He wrote some popular books. He preached some good sermons. He gave some thrilling organ recitals.

Then, just three months before his thirtieth birthday, he was wondering where God wanted him to go. One evening he picked up a missionary magazine from his desk. He looked at some pictures and then began to read carefully. The magazine told about Africa and how God needed some missionary doctors to go down there and

work for him. Albert Schweitzer knew that was it.

He had to go back to school to learn how to be a good doctor. It took six years. But after he had graduated from school he left all of his friends and went down to a place on the Ogowe River in Africa.

There Albert Schweitzer worked hard to serve God. He did everything that he saw was necessary for him to do. One September, when the first rains were coming, he and some of his friends were working feverishly to move some lumber under a shelter so that it would not get wet. Dr. Schweitzer and two helpers were working fast because already the rain was beginning. As they worked he caught sight of a native in a white suit sitting beside a patient who had come to the mission hospital. "Hello friend," Dr. Schweitzer called, "won't you come over and lend us a hand?"

Without making a move the native answered, "I am an intellectual and I don't drag wood about."

Hardly pausing from his work the great theologian, scholar, musician, doctor and missionary called back, "You're lucky. I too wanted to become an intellectual, but I didn't succeed."

Throughout his life, whatever the task at hand it has been Albert Schweitzer's wish to serve Jesus Christ.

NAMED AMERICAN MOTHER

New York—Mrs. Helen Gartside Hines, 60, of Springfield, Illinois, mother of the largest family listed in "Who's Who," was named the American Mother of the Year by the Golden Rule Foundation here.

A member of the Springfield school board, Mrs. Hines has ten children. She is married to Herbert Waldo Hines, director of the Institute of International Understanding for Rotary International.

Mrs. Hines married soon after her graduation from Mt. Holyoke and Radcliff. She then proceeded to put into practice her own advocacy of the idea that people of education, culture and leadership capacity should have large families. Nine of her children saw service in World War 11.

She was selected Mother of the Year by the National American Mothers' Committee of the Golden Rule Foundation, headed by Mrs. Norman Peale.



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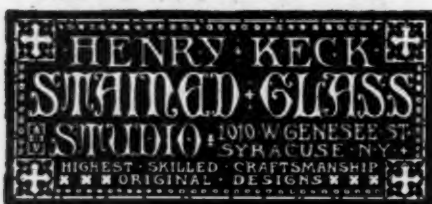
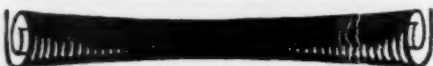


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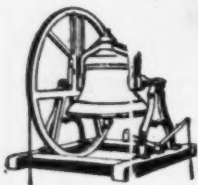
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The Contribution of the Sewing Circle

A Commendation of an Editor

by William J. Hart*

FEW daily newspapers pay more attention to church news than the *Watertown, New York, Daily Times*. This newspaper covers a large, though not heavily populated, territory. But both in its editorials and its news reports, the paper stands for high grade reading material. Its many small village correspondents seem to pick up a large number of church items, and they make interesting reading. Its editor, Harold B. Johnson, is a product of a rural church and Sunday school, and has never lost interest in the same. He has long since been an elder in the strong Presbyterian Church in the city where he now resides. When he finds a good article concerning any church, he gives his readers the benefit of the same, and usually adds a gracious word of his own. For instance, at the close of the year 1947 he gave his readers the following item of wide-spread interest, and many of them in his territory could appreciate what the "Ladies' Sewing Circle," or its equivalent, had done in their own community. Many ministers will likewise recall what such a society had done in their own churches. Therefore we give it in full: **Praise for the Ladies' Sewing Circles**

Bailey Island, in Maine's Casco Bay, has a church almost entirely supported by the ladies' sewing circle. It is a tradition which began years ago. After the first settler had allegedly paid for the island a gallon of rum and a pound of tobacco, built himself a log cabin, held services there, the little congregation outgrowing the hospital-ity offered by Deacon Timothy Bailey went to the schoolhouse for their religious meetings. Soon, another room was needed for these, and the women began their sewing to pay for it, while the men put up the frame-work for this chapel. Next the women agreed to earn enough to have the chapel finished inside and out, and then sufficiently more to have it insured. They did further sewing and knitting and the chapel was lathed and plastered.

But even when this was built and paid for the women could not be content doing nothing. Next they undertook the care and maintenance of the Bailey Island Cemetery. And when

this was all provided for they turned their efforts back to the support of the church. Their next plan is to add a vestry.

The efforts of this ladies' sewing circle are typical of those in thousands of rural communities throughout this country. How many bean suppers have been served in New England church vestries by the ladies' aid eager to make their contribution toward the expense of the meeting house? How many kitchen holders and pin cushions, aprons and tidies have been sold at church fairs from Maine to the state of Washington in a similar cause? How frequently the lawns of rural churches have witnessed the ice cream socials sponsored by the ladies' sewing circle during the months of summer visitors? How many times these industrious women have met at various homes to tie quilts to be sold at an August fair, or to work on layettes for the wives of minister or missionary?

With their sewing and knitting needles they have paid for chapels and eked out the minister's salary. They have made life more comfortable for some religious worker in foreign lands. They have contributed clothing sent away in missionary barrels. They have gone outside their denomination to work for war victims and refugees from flood, famine and fire. Like the good woman of Proverbs, their works praise them in the gates.

SLIDES ON STEWARDSHIP AVAILABLE

The National Stewardship Institute of The Golden Rule Foundation has prepared a series of slides with accompanying script on the overall picture of our dollar expenditures in America today. The program is entitled "Our Choice" and is designed to help your group increase the number of contributions and the level of giving for religious, educational and other benevolent purposes.

These slides may be had by writing to the Visual Department of The National Stewardship Institute in care of The Golden Rule Foundation, 60 East 42nd Street, New York 17, N. Y. There is no fixed charge made for the use of these 2" x 2" transparencies in color. It is hoped however some gift be made to the institute to help it extend this important program of stewardship.

*Methodist minister, Lacona, New York.

THE LION AND THE LAMB

(Acts 8:26-40)

The desert south of Gaza
where Judaea meets the sea,
Became a scene of battle
and beheld a victory—
A conflict seldom witnessed
since the world of time began,
For the servant of the lion
met the servant of the lamb.

An angel in Samaria
to Philip came by night,
And said, "Arise, go to the south
when breaks the morning light."
So he arose and went,
there to reveal the Spirit's plan,
As the servant of the lion
joined the servant of the lamb.

The treasurer of Candace,
Ethiopia's noble queen,
(Of the Lion of the tribe of Judah)
held in high esteem,
Was reading from Isaiah
in his chariot-caravan,
When the servant of the lion
saw the servant of the lamb.

"What redest thou?" said Philip,
servant of the lamb of God;
The eunuch paused and said,
"Sir, I don't understand this word.
Tell me of whom he speaketh?
Himself or some other man?"
Asked the servant of the lion
of the servant of the lamb.

So Philip ran and sat with him
and preached to him that day
Of Jesus Christ, the Lamb of God,
as they went on their way.
When he believed, and would be bap-
tized,
Philip said, "You can."
Bowed the servant of the lion
to the servant of the lamb.

The Spirit caught up Philip,
in Azotus he was found;
The eunuch went rejoicing—
aye, the place was holy ground;
And the lamb once more had tri-
umphed—
such is God's eternal plan,
When the servants of the lion
meet the servants of the lamb!

Ernest K. Emurian,
Elm Avenue Methodist Church,
Portsmouth, Virginia.

MY MASTER DIED AT
THIRTY-THREE

My Master died at thirty-three,
Burdened with love and care,—
He should have lived a long, long time,
He was so young and fair.

Yet who can say how long Christ lived?
He lived so strangely well
That he put more into three brief years
Than the Four Gospels tell.

They nailed him to a Roman cross
But his life had such a drive
That he'd done more at thirty-three
Than others at seventy-five.

—Charles Hannibal Voss

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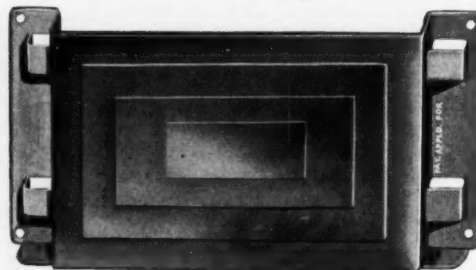


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PERMITS GRANTED TO CHURCH RADIO STATIONS

Minneapolis, Minnesota — Religious radio programs will be carried into the homes of an increasing number of Northwest residents as the result of action by the Federal Communications Commission.

Permits to operate four new radio stations in Minneapolis have been granted by the FCC to a church and two church related groups.

With authorization to operate on 1,000-watt transmitting power, KBTR has become the first church-owned FM-radio station in the Greater Twin Cities area. The station is owned by Bethesda Free Church, of which H. B. Prince is pastor.

Operated as a regular commercial station, KBTR will feature "public in-

terest" programs, classical and semi-classical music, high school sports and religious programs.

Permission to operate a 5,000-watt standard daytime station has been granted to Family Broadcasting Corporation, a newly-organized firm affiliated with the Hospitality House Christian Center.

This station also will be operated commercially with proceeds going toward expansion of the Christian fellowship and juvenile delinquency projects of the Christian Business Men's Committee. An expenditure of \$125,000 to put the station in operation is planned.

Word that their applications for a 1,000-watt standard station and an FM station have been approved by the FCC was received by Northwestern Theo-

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Editorials

(From page 7)

I'm a pilgrim; I'm a stranger,
I can tarry; I can tarry but a night.

One verse of each of these and five or six other gospel hymns were recited. "I wish that I could sing them for you," said the preacher. Let the reader remember that this service was held on Easter morning at a Presbyterian Church on Fifth Avenue, not in a gospel mission. Then, I think, you will get the complete significance. Here was a gospel message by one evidently moved by a great emotion. The liberal minister does not, without some great motive accept a technique of this kind. So far as I could see the congregation enjoyed the presentation. The thought that came to this writer was that here was a great preacher, facing a crisis in his own life, who sought refuge in the simplicities of the gospel hymns of his childhood days.

* * *

The above is the way we wrote this editorial on Easter Monday. Such a service was certainly worthy of the space given it. But a much greater story was written, by Providence, three days later. Dr. Moldenower passed away in his New York home. Where is there a minister who would not covet the opportunity to present such a valedictory to his congregation on his last public appearance? Heaven must have been very real to him as he faced his Easter congregation that morning.

Your Church and the Displaced Persons

FINALLY the Congress of the United States has passed legislation to permit the entrance of the displaced persons into the United States. We are asked to accept 100,000 persons a year for two years. This looks large but it is not too great a number for a strong nation such as ours. Most of the people who will ask entrance are now in the camps supervised by the United States Military government. The churches of our nation have a definite responsibility to help make a place for these unfortunate folk and to aid in their assimilation into our many communities.

We have done a lot of generalization. Now is the time to be specific. Just what can we do? The Committee on Displaced Persons of the Church World Service suggests that the churches make themselves responsible for survey among their members to secure the following information:

QUESTIONS

No. 1: Have you relatives in displaced persons' camps in Europe whom you would like to help bring to your community to live? Please answer yes or no.

Yes () No ()

If the answer is "yes" please indicate how many -----

Relationship -----

Approximate age range -----

Have you taken any action to bring these relatives to this country?

Yes () No ()

If "yes" explain -----

No. 2: If you have no relatives in displaced persons' camps, would you like to help a displaced family in Europe to come to your community to live?

Yes () No ()

No. 3: If you wish to help, will you please indicate the kind of assistance you could offer. Check one or more.

a. Living quarters ----- Yes () No ()

b. Employment ----- Yes () No ()

Specify if possible -----

c. Financial assistance ----- Yes () No ()

d. Other -----

You may secure copies of this questionnaire for distribution to your congregation from Church World Service, 214 East 21st Street, New York 10, New York. That body will also advise you regarding the disposition of the completed forms.

The reception and integration of these people into our American life is a good sized task. The more responsive our church people to the obligation the happier will be the result. It is a test of Americanism and good neighborliness which must be accepted in the Christian spirit.

The War Cycle

MY friend Salami seems astonished that an issue of *Church Management* is being closed without some protest against the war mongering spirit. He suggests that I pass on his experience.

"I have served in two world wars," he said. "The results have been the same each time. A lot of fine young men have been killed. A lot of people have grown rich. The world, in each instance, has been left in a worse mess than it was before the war started."

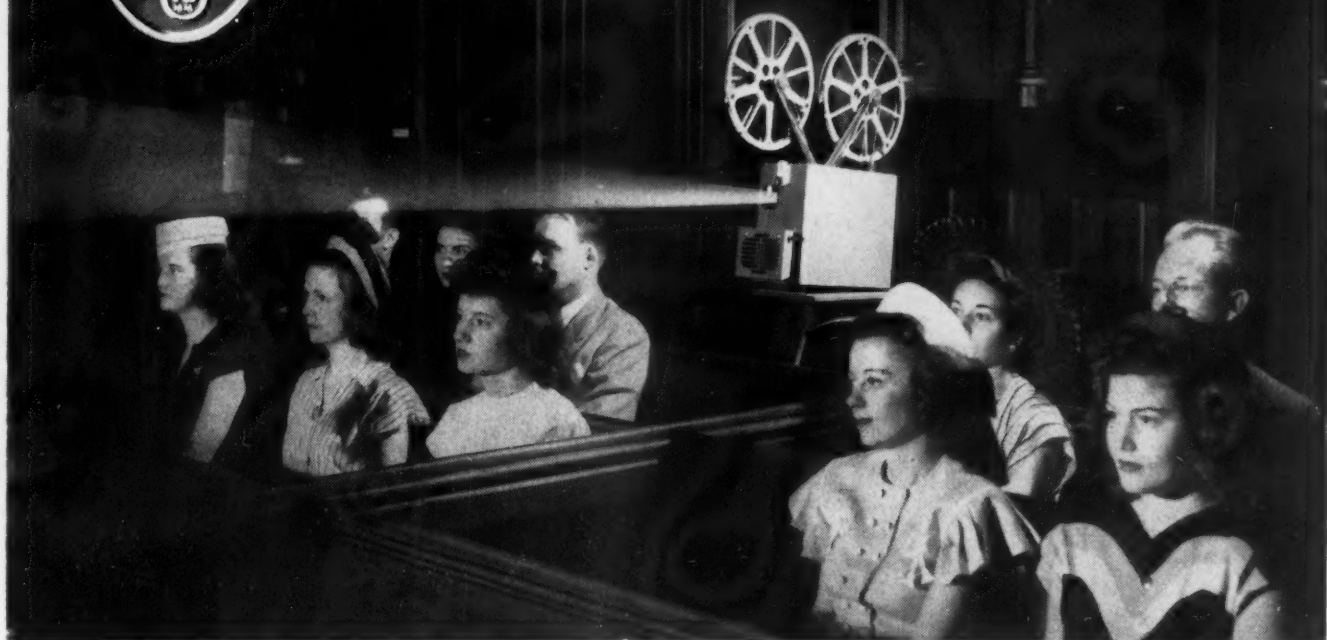
All right, Salami. You said it.

Robert Southey had a philosophy akin to this in his "The Battle of Blenheim."

It was the English Kaspar cried,
That put the French to rout;
But what they killed each other for,
I could not well make out.
But everybody said, quoth he,
That 'twas a famous victory.



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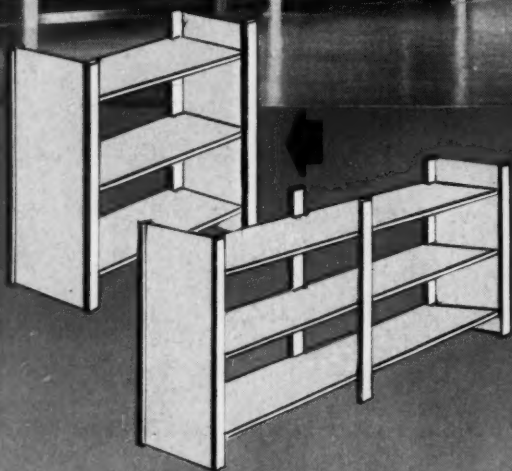
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